# National Anti-Slavery Standard.

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**National Anti-Slavery Standard.**

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## Selections.

### *A CHAPTER OF FACTS.*

SLAVEHOLDING PIETY ILLUSTRATED.—The Rev. Sam'l Sawyer, a graduate of the New York Union Theological Seminary, and for the past nine years pastor of the Second Presbyterian Church, Rogersville, East Tennessee, was recently driven from his Church in consequence of his course in regard to the beating of a slave named Anthony by his master, one Colonel Netherland, an elder in his Church. Mr. Sawyer has published nothing in regard to the affair until driven to it by slanderous reports, prejudicial to his character as a minister, having been circulated, and forced him to his own defence. He therefore publishes a long statement in a supplement to the Knoxville (Tennessee) *Presbyterian Witness*, the truth of which is vouched for by Messrs. Joseph Hoffmaster and J. M. Johnson, elders of the Rogersville Church. The Colonel Netherland, whose brutality is so disgustingly shown, has been elected a delegate to the Secession Convention called by the pro-slavery ministers of the New School Presbyterian Church, to meet at Richmond on the 27th instant.

It appears that a slave, formerly belonging to the children of the Rev. F. A. Ross, D.D., was owned by Col. Netherland, and was sold in 1856 to be sent to Mississippi. Rather than go "down South," the negro ran off to the woods, and remained concealed for more than a year, until found and brought back by some hunters. He was then handed over by Colonel Netherland, with his chains on, to the trader who bought him, who took him back of the Church, in a field, and there, in the presence of a crowd of spectators, beat him with over *three hundred and thirty blows*, laid on with a leather strap nailed to a board; while the slave was tied down on his back, naked and blindfolded. The trader whipped him to make him confess who had harboured him, and would probably have "beaten him till Saturday night" if such an excitement had not been caused by the first instalment of scourging.

But this was not the worst. Col. Netherland owned an old gray haired slave, who had nursed him in infancy, and suspecting that he knew more about the runaway and who had harboured him than he chose to tell, he handed him over to the same negro trader, to be taken to a neighbouring County and there beaten at discretion, to make him confess.

The trader took the old man to a place called Bean's Station, in the next County (Grainger), and there, on Sunday morning, in a stable on the public highway, stripped and tied him naked on a plank, strapped his feet to a post and tied his head to a brace, and then whipped him by striking him with a carpenter's handsaw—Mississippi way—which raises large blisters and bursts them, cutting the hide in pieces. *He whipped him that Sunday till all the neighbours closed their doors—whipped him till the neighbours put down their windows and closed the curtains—whipped him till the women, driven wild by hearing the blows and the negro's agonizing cries for mercy, cried out against it*—till one man declared if he did not stop he would return him to Court—till the landlord of the tavern, after hearing in silence the infliction of at least *three hundred blows with the saw*, went to him and told him he must put an end to it—that he himself was liable to indictment for suffering such things on his premises, and that he was unwilling to bear it any longer. The trader became very angry at this interference, and told the landlord that he had sent a boy to get a bundle of whips to scourge the negro's back when the flesh should be too much cut up by the saw—and, finally, finding he could not go on, he tumbled the negro into his wagon, in disgust at the Bean Station people, and went to Rutledge. The slave had two fits in consequence of the beating, but notwithstanding, the trader tied him up again in Rutledge jail, while the jailer (who would hardly have allowed it) was away, and beat him with three sticks from a loom over the raw flesh until he was tired, and then told him he would try it again the next day. The Inspector, however, refused to let the jail be used for such purposes, and the negro was sent home in a week—no information having been obtained from him.

Thereupon a great excitement arose at Rogersville, and the Church Session mildly requested Colonel Netherland to come forward and show he was not responsible for the outrage. He refused to do this; declared he had a right to beat his negroes as much as he chose, or have it done; that Churches had nothing to do with politics, and finally wound up by declaring Mr. Sawyer an Abolitionist, and that he must leave. Mr. Sawyer, thinking that the Church would be divided if he stayed, and his friends being too much afraid of being called "Abolitionists" if they stood up for him, resigned the charge of this Church with its most righteous elder, and came away.

Nothing has been done with Netherland or the trader, and they are supported by the pro-slavery strength of the neighbourhood, who stand together on all questions of this kind, and who declare that if a slave-owner whips his chattel till he dies "he is his *money*," and there the matter ends.

CONTINUED PERSECUTION OF THE PEOPLE OF MECHANICSBURGH.—The citizens of this little village are suffering continued persecution and annoyance because they refused to aid the United States Marshals in capturing a poor lone refugee, when, with one crack of his musket, he put four sturdy villains to flight, notwithstanding they were the representatives of the power and dignity of the Federal Government. Ohio is not yet sufficiently debased, not even since Governor Chase's humiliating laudation of the Union at Baltimore. More arrests are yet needed, and more have been made.

Says the *Cincinnati Gazette* of last week, United States Deputy Marshals Churchill and Elliott arrested Russell Hyde, Charles Taylor, David Rutan, Magistrate, and F. W. Greenough, more parties in this protracted and tedious case, at Mechanicsburgh, their place of residence, and brought them to the city yesterday morning. Rutan was discharged, and went bail, with Mr. Buffinger, in $1,500 each, for the appearance of the other three next Tuesday.

Judge Baldwin was discharged, and a *nolle prosequi* issued in the case of Price Morris and Azro L. Mann, who were also discharged.

On Friday, after frequent delays and postponements, before United States Commissioner Newhall, Sheriff Clark and ex-Senator Joseph C. Brand, of Champaign County, were arraigned upon the charge of resisting the process of the United States, in Green County, on the 30th ult.

Judge Stanley Mathews, United States District-Attorney, appeared for the Government, and Judge Wm. B. Caldwell, Judge John A. Corwin, Rodney Mason, Esq., for the State.

The United States Deputy Marshals, Churchill and Elliott, were the only witnesses who testified. Their evidence was mostly a recapitulation of what has been before published in this case.

These Deputy Marshals have it delightfully their own way. They arrest whom they please, and "are the only witnesses" against the victims of their arrogance and persecution. Where is Attorney-General Wolcott, with his threat to take this question to the utmost extremity of the law? His inactivity and silence must be a confession that he can do nothing more. What a delightful state of freedom do we possess? How grandly imposing is our State sovereignty, when citizens, advocates, magistrates, sheriffs, judges and senators can be seized at pleasure on the oath of official kidnappers, dubbed such by the dozen or score, as the case may require. Then these same scoundrels execute their own writs and are their own witnesses in the case. The power of the Courts is nullified, our State laws spit upon; the writ of habeas corpus suspended, and our citizens left without the shadow of protection to the mercy of that infamous tool of the Slave Power, a slave-catching Commissioner. And this is the personal liberty we enjoy in Ohio under the administration of "*the party for freedom.*" And in the very thickest of those disgraceful events, Governor Chase goes to the Baltimore slaveholders and lauds the Union, the very instrument of all these outrages!

When will the people of Ohio awake to the fact that their liberties are gone—that they hold them only by their submission to the Slave Power—and that the Union is the detestable instrumentality by which their liberties have been overthrown.

The obscure village of Mechanicsburgh is not the only place where this despotic power reaches. The people of Salem, of Warren, of Ravenna, of Cleveland, and of every town and hamlet in the State, are liable to the same outrages unless they will "conquer their prejudices" and run, "with alacrity," after the flying bondman, the fugitive mother and her babes. No citizen of Ohio, white or black, man or woman, whose humanity and moral courage is above the standard of a pirate and a kidnapper, has the least security from our laws, Federal or State, for the enjoyment of his property or personal liberty; and this, we must again repeat it, is while our State is under Republican rule, and Salmon P. Chase is its Governor! Certainly it is high time for a Disunion Convention of the States whose sovereignty and liberty are thus crushed out. Let every friend of freedom sign the Call for this Convention, and every one who can go up to it and join in its deliberations; and if our experiment has settled the question that we cannot have liberty *in* the Union, let us have it without, and especially if, remaining in the Union, we must, inevitably, aid in oppressing four millions of our enslaved inhabitants.—*Ohio Anti-Slavery Bugle.*

A CASE UNDER ILLINOIS BLACK LAW.—A correspondent of the Chicago *Tribune* writes as follows from Washington Co., Ill., under date of July 29:

A poor old hoary negro, from down the river, had succeeded in purchasing first the freedom of his wife, then of himself, and, by dint of industry and rigid economy, had, in addition, amassed the snug little sum of $750.

Wishing to change his residence and remove to a more northern climate, he wended his way to our own fertile State. Elated with the idea of escaping the degradation of servitude, and hoping to find repose amidst the "home of the brave, in the land of the free," he fell in company with one manifesting a deep solicitude in his welfare, and proffering all necessary assistance in procuring a "home, sweet home." Arriving at a thriving little town on the Illinois Central Railroad, he was taken to the principal proprietor of the place, and forthwith a strip of land, said not to be worth $30, was immediately sold him for $300, and a further contract made, and a cabin erected for him, which swept the balance of his money. However, courage nerved the old man's arm, and hope kindled in his eye as he reflected on his happy condition in obtaining a home in a State where slavery is not known, and where his cabin is his castle.

Now, mark the sequel. It is suddenly discovered that our laws do not permit persons of colour to settle amongst us, and the old man is forthwith informed that he must gather up his "plunder" and leave, or the laws would be enforced against him. What was he to do? Go he must. His all had been invested in his pitiful home; to sell he could not, and to go without money was equally impossible. Relief soon came. Generosity warmed the heart of him who had wheedled the confiding negro out of his money, and, with a liberality which it is to be hoped will find no equal, he loaned the old man $100 with which to escape his persecutors, taking a lien on all the property, as security.

The last that was seen of the poor old creature, and his equally poor companion, they were crouchingly and tremblingly entering the cars for the North, hoping, as God's free children, to find some place of repose upon God's free earth.

Had they been dogs with ordinary animal instinct, they would have been treated with kindness and caresses. But as they were only human beings, surmounting the difficulties attending the condition of their race, they were first swindled, and then driven, like wild beasts, away.

It is but just to say that the majority of the people of that thriving little town condemn the conduct of the landlord. He, in extenuation of the fault, pleads ignorance of the statutory provision with regard to the settlement of people of colour in our State. If that were really the case, why did he not, in all honesty, restore the negro his money and take back the property? But ignorance! what a plea for an M.D., and a prominent Democratic candidate for the State Legislature. O, Democracy, to what hast thou fallen, when thy principles teach a morality which causes humanity to weep tears of blood!

UPPER EGYPT.

Upon this case the Chigago *Congregational Herald* comments as follows:

"And so these diabolical laws are not a dead letter. They are enforced not only in Egypt, but in the north part of the State. And no case could be imagined that would make a stronger appeal to humanity and justice than this of the old man. His conjugal faithfulness in buying his wife first, his industry and economy that were necessary, under all the disabilities of a slave, to make this double purchase, his old age, and the dependence of his worn-out companion, all conspired in a plea of mercy that the aged worthy couple might enjoy, in the remnant of their days, the liberty they had so dearly bought. But no, the meanness of this law and of its supporters cannot make even this rare exception. Mark the fact that all these enormities are carried on under the sanction of law, and that in a professedly free State! For these laws the people are responsible. It will not do simply to denounce the legal enactments and those who carry them out. The makers of the law, the voters of this State, are responsible for these outrages upon humanity and justice. And the only way for us to avoid the scorn of the world is to wipe out at the ballot-box these inhuman proscriptions. The fugitive who was shot at Nashville, on the Fourth of July, because he preferred freedom to slavery, tremulously said with his dying breath, 'I served my master faithfully for twenty-four years; and because I wanted my freedom, I have been brought to this.' And who brought him to it? The laws of this State, which pronounced his murderer, after trial, 'Not guilty.'"

FUGITIVE SLAVE CASE AT SPRINGFIELD, ILL.—A correspondent of the Chicago *Tribune*, writes from Springfield as follows:

A case of considerable interest has just been decided by Commissioner Corneau, of this city. Our people have had the extreme gratification of witnessing a genuine slave-hunt, got up on a plan that meets the entire approval of the modern Democracy.

The facts are these, as shown by the witnesses for the claimant, and other reliable sources.

The alleged slave is an old worn-out negro about sixty years of age. In 1847, he was owned by a Mr. Clemans, of Union County, Kentucky. Sometime during that year Clemans sold him to a neighbour of his, by the name of McElroy, but with the express condition that he should be free at the expiration of seven years. When this period had elapsed, McElroy agreed to pay him wages as a free man. While he was the slave of McElroy, he was frequently allowed a "pass" to come to this State and see his wife and children, who resided here and were free. A few months since, this old man, who had been a faithful slave for three score years, came to Atlanta to see his family. As he remained longer than usual, McElroy gave a power of attorney to a fellow by the name of Markham, who, with McElroy, Jr., came to Illinois, and succeeded in arresting him while he was at work in a harvest field. From the fact of his being at work, we infer that he was an industrious man, and so far a useful citizen. Immediately on his arrest, he was brought to this city for trial and put in prison for safe-keeping. The "nigger-hunters" sought for counsel, and had no difficulty in finding a lawyer, a Democrat of course, who, in the opening of the case, had the unheard of audacity to insist that the slave should not be heard by counsel. Superlative magnaminity! a magnaminity, as praise-worthy and generous as that which would kick a prostrate paralytic. The suggestion of which showed bravery such as the Irishman displayed in battle when he cut off the "inimy's feet," and when asked why he did not cut off his head, replied, "Be Jabers, that was off already." Like Shylock, he demanded his "pound of flesh," without answer, and had he been asked, as was that worthy Jew, "What's that good for?" in all probability he would have answered like him, "To bait flesh withal; the pound of flesh is mine, and I will have it; if you deny me, fie upon your law!" Thus the spirit of the modern Democrat was manifested at the beginning—a spirit worthy of a Jacobin in the day of Robespierre. I do not think that such a protest was ever before made in this country, certainly not in the free States, and its atrociousness in this instance was only equalled by the coolness and effrontery with which it was offered. It is, however, in perfect keeping, and quite characteristic of the nigger-driving Democracy. But, thanks to the justice of the Commissioner, the case was not disposed of in this summary manner. Mr. Wm. H. Herndon, who is a law partner of the Hon. Mr. Lincoln, nobly volunteered, without fee or reward, in behalf of the alleged fugitive. He managed the case with great skill, and contested every inch of ground with a pertinacity, and zeal, and ability, which was alike honourable to his head and heart. He has, as he deserves, the thanks of all in this community, who love freedom and hate slavery; though he undoubtedly feels that the approbation of a good conscience is a sufficient reward. Mr. Herndon was assisted by Mr. J. E. Rosette, who also volunteered, we believe, and who displayed commendable tact and ability. Your correspondent would take occasion to speak in terms of approbation of the courtesy and patience which the Commissioner manifested from the beginning to the close of the case, though he regrets that that officer felt that circumstances compelled him to return the fugitive. The case was decided to-day at 10 o'clock, a. m., but the "hunters," I understand, intend to remain all day in town.

JUSTITIA.

PAUL CUFFE AND PRESIDENT MADISON.—Many of our readers will remember Paul Cuffe, who formerly transacted business in this city, some account of whom was given in this paper a year or two ago. He was a coloured man, but possessed much ability for conducting business, and was highly respected. A correspondent of the *Fall River News* gives the following incident, which occurred at a time when a white President was not ashamed nor afraid to acknowledge and enforce the rights of his coloured fellow-men:

"Paul was a man of rare ability for a black man; was very active and persevering, of stern integrity, and was respected by all who knew him. He had accumulated some $40,000 or $50,000, a part of which was invested in a vessel of which he was commander. The vessel was manned by a black crew. Capt. Cuffe took in a cargo and cleared for Norfolk, Va., and on his arrival there, entered at the Custom-House, and deposited his papers. After Capt. Cuffe had settled his out-bound voyage, and taken in a cargo, he went to the Custom-House for a clearance and to get his papers, but the collector of the port would neither clear him out nor give him his papers, and abused him with the most shameful language. Capt. Cuffe had no other redress than to go to Washington, and, after getting the necessary proof as to who he was, where from, &c., repaired thither. Capt. Cuffe was a Quaker, and used their plain language, and on being introduced to President Madison, he said: 'James, I have been put to much trouble, and have been abused,' and then proceeded to tell the President his story, giving such proof as was needed in his case, and added, 'I have come here for thy protection, and have to ask thee to order thy collector for the port of Norfolk to clear me out for New Bedford, Mass.'

"President Madison, after hearing Captain Cuffe's case, promptly ordered the Collector of Norfolk to clear Capt. Cuffe with his black crew for the above named port. After Capt. C. returned to Norfolk he heard no more abuse from the collector, but received his papers and his clearance, and although the collector believed black men had no rights that white men were bound to respect, yet he was bound, in this instance, to respect the rights of Capt. Cuffe.

"Thus, President Madison regarded Capt. Cuffe as a citizen of the United States, and considered that he had rights which the President of the United States of America was bound to protect and respect."—*New Bedford (Mass.) Standard.*

CRIME AND ITS PUNISHMENT IN MISSISSIPPI.—A correspondent of *The Tribune*, writing from Mississippi July 13th, says:

"A few days since, a man in Holly Springs, Miss., whose name I have not learned, was sentenced to 28 years' imprisonment for stealing five slaves, though he was only five miles from home when caught. He was from the North, and had been residing in the County of Marshall about two years. On the trial it appeared that he did not design to sell the negroes, but kidnapped them for the gratification of a misjudged philanthropy. The Judge, in passing sentence upon the prisoner, expressed great regret that he was not allowed by the statutes of the State to double the length of the imprisonment, as if, of all the crimes committed, that of which the prisoner was found guilty were the worst. I have lived twenty-four years in the South, and am satisfied, from my own knowledge, that it is right that such acts should be punished. The safety of this part of the country demands it. But the sentence in this case, and the charge of the Judge, furnish food for reflection, especially if taken in connection with another circumstance, occurring in the same County and town.

"A man named Disorm has been tried seven times, for seven murders, committed at different times—four of overseers, and one of a young lawyer named Moss. In all of these cases, except the last-named, the jury found him not guilty, and he got clear in that instance by means of removal of the place of trial and its postponement from time to time. Disorm owned, it is said, more than 100 negroes, and his brothers were as large planters as himself. As they were unmarried, their property would probably fall to him when they died; a fact which told in court. The circumstances of the murder of Moss were these, as I am informed: Disorm hailed his victim as he was riding on horseback across the country. As Moss dismounted, Disorm said, "I am going to shoot you." The next instant the report of a gun was heard, and the young lawyer fell dead. I was in Holly Springs at the time of the trial, and made many inquiries about its probable termination, but no one would talk about it. Disorm had rich slaveholding relations in the town, and people were afraid to express their opinions too freely. After Disorm had murdered his eighth man, humanity could endure it no longer, and a compromise was finally effected, whereby his punishment was commuted to 15 years' imprisonment. Marshall County stands well in point of population and intelligence, as compared with the rest of the State."

"EMANCIPATED.—Turquil McNair, of Pulaski County, Ga., by his last will directed that his executors should carry his negro woman, Clarissa McNair, aged 55, and her children—Harriet, aged 30; Mary, 33; Robert, 27; Torrence, 35; Martha, 38; Sarah, 21, and Betsey, 17; and the children of Harriet, namely: John, aged 12; Henry, 6, and Mary, 8—to New Mexico, or any one of the Western or North-western States, as they may deem proper, and there set them at liberty. In carrying into execution the will, the executors, P. F. D. Scarborough and Daniel Rawl, brought the mulatto people into the Probate Court, and procured the deeds of manumission to be duly entered on record."—*Cincinnati Enquirer.*

The above was copied into the *Statesman* of last evening. We are surprised that both papers—the *Enquirer* and the *Statesman*—did not denounce Mr. McNair for his inhumanity and abolition principles. These papers have all along contended that there was nothing so deteriorating to a negro as freedom, and nothing so beneficial as bondage. A free negro they have said is the most miserable creature in the world, and the enslaved the most happy. This is the groundwork of their entire political creed. Nor do these papers have a word to say in regard to "the beastly amalgamation" which this case of manumission presents. The paragraph states that the slaves were "mulatto people," and it might have added that they were the children of the deceased McNair, by his slave woman, and being about to die, he did not wish to have his own flesh and blood transmitted to a long heritage of bondage, and therefore he sent his mulatto children to Ohio, that they might here enjoy the blessings of freedom, which they could not in the place where they were born.—*Ohio State Journal.*

BROWN'S THREE YEARS IN THE KENTUCKY PRISONS.—We have just received a pamphlet with the above title, narrating the three years incarceration, from May 30th, 1854, to May 18th, 1857, of Mr. Brown in the Kentucky prisons, first the Union County jail, and next in the State prison at Frankfort. There was really no crime proven against him. He was charged with abducting slaves from the State, and this charge was undoubtedly sustained by bribed witnesses alone. Money was contributed by prominent men in Kentucky for his conviction, and most effectually applied.

Mr. Brown was a respectable member of a Christian Church at the time of his arrest. Mrs. Brown kept a millinery and clothing store at Henderson, Kentucky, and her husband's business was to peddle their goods and manufactures in both Kentucky and Indiana in a small spring wagon. Suspicions arose among some persons that possibly Mr. Brown was engaged in hauling off slaves in his wagon. This suspicion was enough; money was furnished for his prosecutors, evidence was manufactured, and Brown convicted in violation of law and justice, and compelled to suffer as a felon for three years in our own State. Had Mr. Brown been thus maltreated and imprisoned in Spain or any other foreign province, Americans would have been in arms, and our wise Solons in Congress would have spent months in making war speeches and heavy appropriations for the vindication of the rights and honour of an American citizen.

But in our own midst the wrath of the despotic slave power must be appeased, and the hungry clamours of the traffickers of human souls, must be glutted by the sacrifice of an American citizen. Mr. Brown will not be the last victim of such barbarity. The Dred Scott decision, and the pro-slavery Democracy are adding new protection to such villanies. How long will a God of Justice allow them to rule our land with the rod of iniquity?—*Newport (Ky.) Weekly News, August 7.*

A SLAVE WHIPPED TO DEATH.—We have received information that a slave was chained with a long chain, on the 25th ult., in Pulaski County, Ky., by a Mr. Stigal his owner, and whipped every morning daily, for six days, from fifty to one hundred stripes. On the morning of the seventh day he approached to complete the week's torture, but failed to enjoy that day's whipping. He found the poor tortured mortal dead.

The slave had asked permission of his master to go to see his wife on Saturday night, which request was denied him; but notwithstanding, the black man, after his work was done, and all were in bed, went to see his wife but returned before daylight to make the fires and to feed.

He was put into a box and buried; but the coroner hearing of the outrage, had the body dug up and examined by three physicians who pronounced "death by whipping." Officers are in search of the inhuman murderer, but we presume nothing will be done to him if found. Let the reader imagine that a negro has whipped a white man to death for going to see his wife at the end of his week's work, and that too, at night when all were asleep, and see what will be his feelings.

White men are put to death for murder, black ones for love and true affection. O Slavery! The Devil has got you.—*Newport (Ky) News.*

A NEGRO ASSAILING A WHITE MAN.—An atrocious attempt was made Sunday morning by a free negro named Tom Long to assassinate E. B. Keen, one of the Delegates elect to the Legislature. Long, it seems, had formed a plan to take his wife and children who are slaves to a free State. They belonged to an estate the heirs of which were dispersed through sections of Virginia and North Carolina, and with a pure friendly motive, had put himself to the trouble of buying them up and holding them till Long could make arrangements to pay for them and take them out of the State. Lately the villain returned from Ohio, where, he reported, he had secured a home and completed arrangements for settling with them. Sunday morning, awhile before day, he roused Mr. Keen from his sleep, telling him that one of his children was very sick. Mr. K. immediately arose and taking a decanter of brandy with him, supposing that the nature of the child's attacks might require its use, opened the door, when he was fired upon by Long, who stood near, the charge striking the decanter, and some of the shots entering his body. The wound is painful and serious, though it is not thought dangerous. He immediately closed the door and thus escaped from the hands of the assassin. The decanter probably saved his life. Long fled, and is doubtless attempting to make his way to a free State.

A MULATTO SLAVE named John Massenburg put out from Petersburg, Va., lately, and "with the assistance of some Abolition scoundrel," says *The Daily Express* of Petersburg, found his way to Wheeling. His owners, McEnery and M'Culloch, telegraphed to Wheeling, describing him and offering $200 for his apprehension, but to no purpose; for says *The Express:*

"This dispatch arrived too late, as the parties had full time to have passed over into Ohio or Pennsylvania, where neither law nor lucre would have proved efficient for their apprehension. This is but another instance of *Northern* honesty and *Yankee* influence, which sundry snobbish jackanapes, interested doubtless, persist in screening to the defense of the thievish, tricking, detestable 'Yankee character.'"

We must consider the above a very liberal allowance of vituperation for the slender substratum of fact; and we are sorry to add that it does more than justice to the Yankee character. There *are* Yankees—a good many of them—who would scorn to earn the dirty dollars of the slaveholders by catching their runaway chattels; but there are others among them so base that they will, for the chance of a fat office, even uphold Fugitive Slave laws and Dred Scott decisions. We are happy to add, however, that this breed of Yankees is fast running out.—*Tribune.*

HENRY DIXON, a negro, who had lived in freedom at Rochester was recently sold into slavery in Alabama, to a kind master with whom he chooses to remain, though his old neighbours and friends raised the money to pay for him. We trust Henry will be permitted freely to abide in slavery; and we wish the Southrons could be provoked to equal liberality with regard to the thousands who have fled and the millions who would gladly flee from slavery into freedom. Let us have an agreement between the North and South, that every negro who wishes to exchange from freedom to slavery, or *vice versa*, shall be freely allowed to do so. Is not that fair and equal?

*The Albany Evening Journal* says that the explanation of the preference of Dixon for slavery over freedom, about which so much noise has been made, is that Dixon has become a lunatic, probably from grief under the inflictions of slavery. A gentleman from Rochester recently saw him in Georgia, and found him as crazy as a loon. It will be remembered that Dixon's master denied possession of him until he found he could probably sell him at a good price. He offers him now at $700. His value, if of sound mind, would be twice that sum.—*Tribune.*

CHICKENS COMING HOME TO ROOST.—The *Missouri Democrat* publishes two letters from the interior of the State, which show that an organized attempt will be made on the next Legislature, to secure the passage of a bill, reimbursing the Border Ruffians of the Platte country, for their services and outlay in the frequent invasions of Kansas. We are interested in the affair no further than to wish that the attempt may be successful. The people of Missouri looked upon these invasions, if not approvingly, at least with indifference. They saw the liberties of Kansas stricken down, and a bloody despotism set up instead, without an effort or perhaps without a wish to stop the dreadful work. They nodded acquiescingly when the Missouri river was closed against every Northern man who would not confess himself a traitor to the place of his birth and the principles of his father. Now let them pay the bill. The few who did not remonstrate against their acts of piracy and robbery, must be governed by the majority. Let the getters up of that memorable meeting in St. Louis, which raised money for, and despatched aid to the cut-throats who now demand murderers' wages, pay double. The Free State men of Kansas ought not, for obvious reasons, to be called upon. Let Missouri "fork up."—*Chicago Tribune.*

MONSTROUS OUTRAGE.—J. H. Julian, writing from Indiana to the *Radical Abolitionist*, says:

You have probably seen a notice from the *Louisville Democrat* going the rounds, stating that Rev. Elijah Anderson, of Madison, Indiana, has lately been convicted of running off slaves, and sentenced to the penitentiary for eight years. Now, the truth is that Anderson is not a preacher, not a resident of Madison, but of Ohio, and was wholly innocent of the charge. He was betrayed by a coloured preacher of the same name, who under false pretences beguiled him from his home and delivered him to the Kentuckians in order to secure himself. Such I presume is the origin of the story. The wife of the innocent man was here, not long since, soliciting funds to bail her husband. If, as everything would indicate, the paragraph mentioned refers to him, we see the result. The annals even of our domestic despotism seldom record a more monstrous outrage. I think the anti-slavery papers should notice it as it deserves.

Respectfully yours, J. H. JULIAN.

A JOKE ON THE FUGITIVE SLAVE LAW.—The *Connersville Times* tells the following adventure of an enterprising young gentleman who could not be satisfied with the ordinary modes of amusement, but had to procure the excitement of playing a runaway slave: On Monday he blacked his face at the house where he was staying, unknown to the host, and, with a carpet-sack in hand, wended his way down the street, well presenting in his gait and looks a "a fugitive from labour" from Kentucky. He attracted no little attention as he passed down Monroe street, being so well disguised that few if any persons recognised him. Having visited the residences of his acquaintances in the lower part of the town, frightening numerous lady friends, he again appeared on the street, when his sport was suddenly changed to mortification by Captain Gayle Ford, City Marshal, arresting and hurrying him off to the office of James Beard, Esq. The latter officer being in ill health, the young man was then taken before John B. Tate, Esq., who immediately discharged him, the Marshal having arrested him without a warrant, and no person appearing as prosecutor in the case. The young man left the office in haste.

CAN NEGROES PRE-EMPT LANDS?—Isaiah Lawrence, of New York, addressed Governor Marcy in November last, inquiring if he could preëmpt government lands in Minnesota, the same as white persons could. The letter was referred to the Department of the Interior, and Secretary McClelland replied:

"I have to state that there is nothing in the laws of the United States which would prevent you as a free man of African descent from settling upon public land in the Territory of Minnesota, and acquiring a right of preëmption."

In conformity with this he went to the Territory, and the Register at Stillwater concluding, we suppose, that he had no rights which the white man was bound to respect, refused to allow him the right of preëmption. He wrote again to the new Secretery of the Interior, referring to the letter of his predecessor, and asking him to confirm it. The letter was written in June; but the Secretary has not condescended to reply.

HUNTING FUGITIVE SLAVES AT CAIRO.—*Cairo, Ill., July 27.*—On Sunday morning a party of Missourians, supposed to be near fifty in number, came over from the Missouri shore to search for fugitive slaves—some ten or fifteen slaves having recently escaped from that part of the State. They surrounded and searched several negro cabins, but at length the free negro residents, excited by their threats and insulting language, determined to permit no further search without a warrant, and offered determined resistance. I could not ascertain which party fired first, but a number of shots were exchanged, and a Missourian by the name of Wilson had his jaw blown off. Three of the Missourians have been arrested, among whom is the ferryman who brought them over. They will be tried here this afternoon. There is great excitement in town about it—a large number of citizens taking sides with the Missouri slave-hunters. The slaves that they were after were not in Cairo at the time, but had passed through there on their way North.—*Cincinnati Gazette.*

THE SLAVE TRADE IN GEORGIA.—A very remarkable fact has been communicated to me by a gentleman who sympathises with the South in all questions connected with slavery. He says that the vessel lately seized and examined at Savannah, Ga., upon suspicion of being engaged in the slave trade, but released for want of proof, had really been prepared for a voyage to Africa, and that her owners intend to bring into Savannah a cargo of slaves from Dahomey. If the several laws for the suppression of the traffic be brought to bear against the legality of the enterprise, they will take position against the right of the General Government to prohibit the importation of merchandise essential to the interests of the South. Should such a conflict of State and Federal authority arise, it cannot be doubted that it would be decided in favour of the South, and that the slave trade would be formally established under the principles of the Dred Scott decision.—*Washington Cor. of The Tribune.*

THE grandson of a revolutionary soldier and martyr, whose memory the country delights to honour, was recently removed from a clerkship at Washington, upon which he depended in his old age, entirely, for support, on account of his being supposed to hold views contrary to those of the present Administration. A proposition was then made to him, that if he would draw up a paper, denying any affinity with either the Republican or American parties, and take it before a magistrate and swear to it, he should be reinstated. This came from the Secretary of the Interior, through a mutual friend. "Tell the Secretary," he said, "that I will see him in the bottom of the bottomless pit, before I will so degrade myself!" Because he will not be a slave, the Government will not employ him. This proscription derives additional interest from the fact, that it was effected in obedience to the behests of slavery, at the very time the Boston flunkeys were glorifying Senator Mason in Boston, on the occasion of erecting a statue to the grandfather of the victim!—*Springfield Republican.*

NEGRO STEALERS IN JERSEY.—On Monday evening last, three persons visited Belvidere for the purpose of identifying certain negroes, resident in this neighbourhood, who were suspected to have escaped from the *patriarchal* bondage of the South. Finding their papers to be defective and informal, they were compelled to return on Tuesday morning for further vouchers. In the meantime the suspected fugitives got wind of the danger and have fled to a place of safety. Among these fugitives from home and friends was an old and respected negro, who has resided in Belvidere for upwards of thirty years, gathering around him a family and acquiring considerable property, and being a worthy and respected member of the Methodist Church in this place. This man has been ferreted out by persons residing in our neighbourhood, who have been induced to sell themselves to this nefarious business for about as many pieces of silver as Judas received for the betrayal of his master.—*Belvidere (N. J.) Intelligencer.*

MORE THAN WAS BARGAINED FOR.—Some time since, F. P. Blair, of St. Louis, got up a map of Missouri for circulation in the Eastern States, showing the strength of slavery in the various Counties of the State, by means of black lines drawn across their face—the size of the line being in proportion to the number of slaves in the County. The *Republican* immediately branded the map as an emancipation movement, and was very severe on Mr. Blair for getting it up. Subsequently, however, that paper had the map lithographed and circulated extensively, with a view to making capital for the "National Democracy." These maps were found in the hands of slaves in Cooper County, and a despatch to St. Louis, from Booneville, states that the masters are taking steps to prosecute the *Republican* for circulating "abolition" documents. Are "masters" ungrateful?—*Cin. Gazette.*

PROFANITY AND SLAVERY.—A western traveller, writing while steaming up the Missouri river, says:

"We had more than the usual number of slave-drivers on board, and there was, as a consequence, more than the usual amount of "whiskey straights," bluff, and "intelligent conversation." It would be edifying to our Christian community to hear swearing "gentlemen" from Missouri defend slavery by "arguments" drawn from the Bible! The Free State men on the steamboat rarely took any part in these noisy debates. It was not worth while for any man of ordinary intelligence to attempt to refute their horse-jockey statements."

President Lord, Nehemiah Adams, and other Northern divines, who, like these "swearing gentlemen" and "horse-jockeys," defend slavery by arguments drawn from the Bible! would have found kindred spirits on board of that boat.—*Claremont (N. H.) Advocate.*

NEGROES TOO EXPENSIVE TO BE HUNG.—The *Charleston Courier* mentions several curious facts in relation to the administration of penal law in South Carolina. It says that a negro killing a negro is less liable to capital punishment than a white man who has killed a white man, and that a white man killing a negro is more liable to punishment than one who has killed a white man. The *Courier* ascribes these facts to mercy towards the negro, discriminating in his favour in preference to the white. Nonsense! it is the commercial value of the negro. It is hard for a Southern Judge and jury to order the annihilation of a thousand dollars of capital by stringing up a negro culprit. That is the extent of the mercy to the negro. The necks of white murderers are not so valuable.—*Springfield Republican.*

RELIGIOUS DESTITUTION, BUT NO POLITICAL PREACHING.—A Southern correspondent of a religious newspaper published in New York, writing from Texas, says that the State of religion in that region is very low, like a tide that has ebbed. The correspondent remarks:

"Not more than one-sixth of the inhabitants of Austin and its vicinity ever go to a place of worship; *but we have no political preaching.*"

One would be apt to think that the Gospel, with the omission of the offensive part here indicated, would be so attractive to the people of Austin that they would flock one and all to Church every Sunday. But can it be possible that the Gospel may be too closely pruned and trimmed to flourish even in the soil of the sunny South?—*Free Presbyterian.*

FREED AT LAST.—The Kentucky fugitive who, some weeks since, was shot in Cincinnati, after severely wounding the Marshal who was endeavouring to arrest him, has since died of his wounds, at Cynthiana, Ky., where he had been carried from Covington. The ball it was found had passed through his stomach and entered his lung. Thus the great emancipator, Death, has relieved him from his toil and his bonds. His wife, who was the companion of his flight, is still grinding in the prison house of slavery. Instead of receiving consolation in her bereavement, her bondage is doubtless made more rigorous for her unpardonable offence of loving and seeking *liberty.*—*Bugle.*

PULASKI COUNTY, KY.—A slave at the mines in this County recently bought himself from his young master. He had paid $225 of the purchase money, and the Sheriff of our County wrote the receipts. The slave also had on hand $225 more ready to pay further, but his master, to prove perhaps how much justice there is in slavery, sold the poor fellow again for the same price. He promised to liberate him, or rather had sold him to himself. The poor slave, finding he was about to be sent to jail, fled, it is supposed, towards the North star. At present writing he is not in Kentucky. Yet some say, "O, slaves are treated well in this country compared to what they are in the South." Well, if so, how terrible is their condition far to the South.—X.—*Newport (Ky.) News.*

FREE NEGROES.—Steps are being taken in Virginia to get up petitions to the next Legislature, asking that body to confer upon the County Courts power to sell free negroes in cases where those depending upon them for support are neglected, the money to go to the maintenance of their familes; or in case of refusal to pay their debts, that similar action be had. This, says a Southern paper, is a commendable move, and will meet a hearty response from the citizens of the State generally, every portion of which is overrun by idle, trifling, thieving, free negroes, who incite well-disposed slaves to steal and to perpetrate other punishable offences. Poor darkeys! they have no friends.

MORE WAR.—Two Missourians, bringing two slaves, lately arrived at Terre Haute, Illinois, and commenced laying out a race course. They soon made themselves disagreeable, one of them grossly insulting the wife of a respectable citizen. The Supervisor of the road gave notice that he should plow up the track, and the Missourians swore that the first man that attempted it they would shoot. The Supervisor ordered out his men, who completely armed themselves and went to work upon the road. The Missourians approached them, but, after giving them a survey, concluded that discretion was the better part of valour, and cleared out.

THE LAWS OF VIRGINIA.—John Underwood, a Justice of the Peace, residing at Occoquan, Prince William Co., Va., was examined before two magistrates, on the 25th inst., on a charge of violating the law of the Commonwealth which provides for the punishment of those who "maintain by spe

policy or "peculiar institution" is to be shortly decided that will tell on the future destiny of the country. Any man of common sense could discern that the natural position and productions of Oregon would require a free population, and that slave property and slave labour would not "pan out" here. But there is an undercurrent here, impelling the masses forward in a measure which is against their true interests. The Federal and Territorial officers of Oregon are of the Slavocracy of the United States, and they are clamorous for "Democracy," alias Slavery. I believe that a majority even of these "leaders" are at heart opposed to the institution of slavery; but, for the sake of the "spoils," they will marshal their "Democratic hosts" and hurrah for slavery and the African Administration at Washington City! The Delegates chosen at the recent election here will assemble in Salem, O. T., to frame a State Constitution for Oregon. Their new Delegate (old one), Jo Lane, lately asserted that we never should expect to be admitted into the Confederacy as a free State! The Durham Democracy take issue here with the Opposition on the slavery question and the brandy cask. Never have I seen a party organization wield a more powerful influence on the ignorant masses that is done in Oregon. One of the candidates for the Legislature of Oregon this year, from Marion County, lately asserted that he was down on all institutions of learning here, for that as soon as men become learned and well read they became refractory in the Democratic ranks, and bolted to the Opposition; and, hence, learning or book knowledge was hostile to Democracy, and he was hostile to it as an enemy to Democracy.

This fellow, however, was elected recently to the Legislature here, and he only expressed the true sentiment of the party on this subject. I observe that the articles published in *The Tribune* from time to time on the subject of our Indian wars give much uneasiness to the "leaders" here. They endeavour to dodge, deny, make "special pleadings" and false issues, and try to keep up in appearances and fair weather with the ruling powers in Congress, in order to tap the United States Treasury for the small sum of five or six millions of dollars! Platforms and plans are laid here for very fine speculations and handsome fortunes in the matter of Indian wars. At present the Indians are quiet and well fed, and they will likely remain so till the war scrip is allowed and paid. Then it will likely turn out that dreadful massacres of the miners and others will occur, and Oregon will be the theatre again of another volunteer war, and then again ponies not worth $40 will be appraised by Government officials (bah!) at $125; oxen, worth $100 per yoke, at $300; old broken-down wagons at $300 apiece, &c. The letter-writers of Oregon who divulge these matters (of whom I am one) are denounced as enemies to this country and of her people, that they are to some extent in the way of General Lane in Congress in getting appropriations to redeem our war scrip! Now this whole giant speculation is coupled with the slave question in Oregon; and the two measures are intended to be coupled together in political matrimony, and the unnatural pair must stand or fall together. Whom Oregon Democracy has joined together, let no man or men (Republicans, Whigs and Know-Nothings) put asunder. In expectation that a large emigration from the free States would reach our shores this year, a member of the Legislature here last Winter introduced a bill to disfranchise all persons arriving here from voting for one year! This, he asserted, would enable the Democracy of Oregon to make and push through their new State Constitution before these Free Soil voters could claim the right of voting here. But his measure was thwarted in the Council, and according to our free system of voting here, these new recruits, by land and sea, to our shores, will have a *say* in adopting or rejecting the Constitution, when it shall be voted on, prior to its adoption here and in Congress. There is a great split in the ranks of the "faithful" in Oregon. Whole Counties have bolted and gone over to the Opposition, and Lane's majority is small, and growing beautifully less every day, in Oregon. A man by the name of Lawson ran as an independent candidate in the recent canvass for Delegate to Congress from Oregon, who was unknown to the people of the Territory, and so little was he regarded by the Democracy, that they never fired a shot at him, but saved their guns to batter down Black Republicans and Know-Nothings. If a strong man had been on the track, the issue would have been very doubtful, whether Lane would have been elected at all. The features of the Constitutional Convention here, and of our next Legislature, will be given officially in a short time in our Territorial newspapers. X. Y.

## *THE IRISH IN AMERICA.*

*To the Editor of The (Dublin) Freeman.*

DEAR SIR,: So long since as March, 1856, you published a letter from me, addressed to our countrymen in America, in which I felt it my duty strongly to censure them as a body faithless to principle and to the honour of their native land. That letter, with editorial comments on it, has been published recently in the *Northern Standard*, a journal published in Keeseville, State of New York, the editor of which evidently entertains a very friendly feeling towards the Irish in America. I hope you will be able to give your readers his remarks in full, as they contain facts honourable to Irishmen, who have kept themselves from the contamination of pro-slavery influences. It will be seen, however, that too many of them, either from ignorance or from a wicked subserviency to the unchristian public sentiment in favour of slavery, by which they are surrounded in many of the cities in the Northern States, are very unfaithful to the principles of liberty, and do, in truth, strike hands with the oppressor. This is a circumstance greatly to be deplored, for if there are a people on earth peculiarly inexcusable for such conduct, they are the Irish people, who have long suffered such injustice themselves as called forth universal sympathy with them in their many privations. For such a people to become the abettors of slavery in America is indeed a sad blot on our annals. It was with pain that I made an exposure of such base conduct, but truth demanded it. The pain given by the surgeon is often necessary to prevent the progress of disease which leads to death. I now rejoice to offer to my countrymen some evidence that we are not wholly a lost people—that there are many Irishmen in America who, by their adherence to the principles of liberty, which they always professed to hold sacred, are really an honour to their country in the land of the stranger. What a glorious thing it would be, and how beautifully and forcibly it would react on our interests at home, if it could be truly said that even a majority of Irishmen who have made America the home of their adoption were found in the ranks with those who are labouring to free that great country from the sin of holding their fellow-men in bondage. All should determine to root that wickedness out of the land, regardless of every social and political influence which may come in opposition to so great a good. Nothing can justify the holding of a man in slavery for an hour. The system was ever foul and sinful—in the present enlighted age of the world it is an outrage on our common humanity which should not be any longer tolerated. The man who tolerates it is an infidel to God—he is not fit to dwell in the midst of civilization. If custom and selfishness, and close union among the wrong-doers, did not give them power, they would be shunned and outlawed by the common consent of mankind; for virtue and religion, and the true heart of humanity, are against them, and there is nothing good with them.

I hope all Irishmen in America will henceforward take a noble stand in favour of liberty—liberty for the coloured man as well as the white man—liberty for all, slavery for none. Yours, my dear sir, very truly,

25 Eccles street, 8th July, 1857. JAMES HAUGHTON.

### "THE IRISH IN AMERICA.

"We publish in this number of the *Standard* the letter of James Haughton, of Dublin, Ireland, to which we called attention some weeks since. Some may think, even of our citizens, that Mr. Haughton censures too strongly, at least too indiscriminately. In what he says with regard to the leaders in the last Irish rebellion, we must say he has spoken justly and truly. John Mitchell had hardly soiled his boots with the dust of our metropolis before he sighed for a negro plantation in Albama. Others of that class have shown themselves the merest demagogues—striking at one time for emancipation from British rule, and at another time striking hands with the bloodiest oppressors on the face of the earth. What we ask of Irishmen, is to be consistent. While the Catholic emancipation bill was pending in England we took in it a lively interest. We did not know then that when the question of the freedom of another race, and that of the exemption of virgin soil from the embrace of despotism came up in America, full three-fourths of the Irish voters would sustain the slaveholders. They claim to have saved Mr. Buchanan from defeat, which, if true, is no less than a conquest of slavery extension over freedom. But Mr. Haughton is probably not aware that a majority of the Irish who have become farmers—free outspoken landowners, show a front entirely different from those who cluster about our cities and villages. A majority of such, at the late presidential election, cast their votes on the side of liberty—worthily demeaned themselves in accordance with the glorious and ennobling sentiments of their countryman, Daniel O'Connell. In the cities, and villages, and mines it is all democracy, without a thought whether freedom bleeds or prospers through the influence of their votes. Some of them will even taunt their opponents with being advocates of the property qualification, and yet acknowledge that they voted for the same thing at the adoption of our new State Constitution. The time has come for Irishmen to reflect and vote for special principles, and to accomplish special purposes, which they are willing openly and above board to advocate and defend. It is not enough that they are Democrats, as the term is now applied, for the Republican party have the Jeffersonian creed, while the Democratic party has not. They should go for certain principles independent of party in the first place, and then find the party that is in accordance with their professions. If they believe in slavery extension, slavery domination, and oligarchical rule, then they will sympathize with the Democratic party, and there find their home. And that, too will be acting from principle. The delusion consists in going for the Democracy simply for the sake of the name, while the world knows that the Slave Power has attached itself to that party as its only security. We speak with the more confidence to Irishmen for the reason that we have ever enjoyed their confidence and respect. We would not forfeit it now by an unjust allusion, or a baseless specification impeaching their political integrity. Most of them, we believe, intend to do right, but for the want of leisure or disposition have failed in obtaining the knowledge of that very small amount of political philosophy so necessary to enable them to discriminate between party and principle, between freedom and justice on the one hand, and gross despotism and wrong on the other. They probably do not at all times reflect that the war between the weak and the strong is always going on. The conflict for the rights of human nature will never cease. It is going on in America, notwithstanding our boasted liberties and institutions. The Revolution left something for the sons of noble sires to accomplish. This model republic should not be left to the fate of an overshadowing despotism when it may be purified and perpetuated by the voices—the votes—of its citizens. The gross inconsistency consists in a people, crushed for long centuries by the strong arm of power, and kept under only because they are weak, under other circumstances, entailing a despotism ten times worse upon another race. This, thousands of Irishmen are beginning to see and realize, and instead of being the tools of party, become the bold advocates and defenders of the right. This position will give them a power they can in no other way acquire, while if they continue the apologists of a party—in most of the free States a mere faction—they are looked upon with jealousy and distrust for the reason that their motive of action is susceptible of no defence, and their inconsistency of position supportable by no ingenuity of logic. In this connection, we beg them to bear in mind that we quote our broadest charges from one of their countrymen, as we formerly did from the deceased O'Connell, whom they all professed to hold in the highest esteem. It is not because we are enemies of Irishmen, but their friends, that we take this freedom in submitting this matter to their consideration. It is not party, but principle, we wish to promote. When the citizens of slaveholding States, in great numbers, are turning their attention in the direction of emancipation, it is time the whole North should be united to aid in carrying on the great work. Seldom in the progress of any portion of our citizens as a class. We do so now because invited by one of their number who yet lingers about the hearth-stone of Ireland."


# National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 22, 1857.


## *"THE IMPENDING CRISIS OF THE SOUTH."**

In the book whose title is given below, we have a vigorous and hearty expression of determined opposition to slavery.

Written by a gentleman of North Carolina, dedicated to the non-slaveholding whites of the South, demanding immediate abolition, scouting as an absurdity and an imposture the claim of compensation to slaveholders, rejecting compromise and concession of every sort, setting forth a definite plan for *compelling* emancipation in case of its refusal by the slaveholders, calling upon the non-slaveholding people of the South to organize for the execution of that plan, and presenting numerous and urgent reasons why they should join in a warfare to be continued without pause or truce until slavery shall be utterly exterminated, this book is one of the most remarkable that our age has witnessed.

The non-slaveholding whites of the South have so long been content to be almost slaves, or have kept any existing discontent so completely to themselves, that the hopes which we formerly entertained of a declaration of independence from that quarter have grown feebler instead of stronger for the last few years. If they have been waiting for a leader, and the sound of a trumpet, the want is supplied. A short time will suffice to show us whether virtue and courage have any representatives left in the South to respond to this call; and at the same time to show whether any other method can be relied on to break the chain of the slave more speedily than *our* plan of DISUNION.

Though a thoroughly anti-slavery work, this book is not written from the philanthropic point of view; and in labouring for the utter overthrow of slavery, it is not primarily solicitous for the welfare of the slaves. The author tells us, in the preface, that in writing the book, it has been no part of his purpose to cast unmerited opprobrium upon slaveholders, nor to display any special friendliness or sympathy for the blacks; and that he has considered the subject more particularly with regard to its economic aspects as regards the whites, and not with reference, except in a very slight degree, to its humanitarian or religious aspects.

Words like these have so often been the preface to some plan dictated by a cringing and contemptible subserviency to the Slave Power, that an Abolitionist must necessarily regard them with suspicion; but the perusal of a very few pages of the book will suffice to show him that no doughface has written it—and further, that though the purpose of the author be mainly to maintain the rights and advance the interests of his own class, the non-slaveholding whites of the South, that purpose is sufficient to make him the deadly enemy of slavery, and to enlist him in a warfare against it which shall last, without truce or period, "as long as they both shall live."

The book opens with a comparison between the free and the slave States in regard to prosperity, since the adoption of the Federal Constitution, in commerce, manufactures, agriculture, education, literature, mining and the mechanic arts; and it proves, by a great array of statistical evidence, that, in all these respects, the North, though starting with less favourable conditions, has very far exceeded the South, and that the source of this disparity is slavery.

The details, in figures, of the contrast between New York and Virginia, Massachusetts and North Carolina, and Pennsylvania and South Carolina, are exceedingly significant and impressive. A few statements condensed from the first of these parallels, all we have room for at present, will give an idea of the scope and purport of the whole.

In 1790, when the first census was taken, Virginia contained more than twice as many inhabitants as New York; in 1850 it had less than half as many.

In 1791, the exports of Virginia considerably exceeded those of New York; in 1852, they were, to those of New York, as one to thirty-two.

In 1790, the imports of Virginia and New York were about equal. In 1853, the latter exceeded the former in the proportion of four hundred and forty-five to one.

In 1850, the products of manufactures, mining and the mechanic arts in New York amounted to eight times their sum in Virginia.

At the same period, the value of real and personal property in New York, exclusive of any monetary valuation of human beings, was nearly three times as much as the real and personal property in Virginia, *negroes included.*

In August, 1856, the real and personal estate assessed in the *City* of New York showed that City alone to be worth far more than the whole State of Virginia.

Finally, by the latest statistical tables, the cash value of all the farms, farming implements and machinery, and of the agricultural products and live stock of New York, is far more than double the amount of the same estimates in Virginia.

All the slave States are shown, by elaborate statistical tables, to bear this same relation to all the free States, in every department which increases the wealth, the power, and the welfare of a nation; by an ingenious imitation of Sydney Smith's famous passage on the taxation of every article of necessity, convenience or luxury in England, the author shows that, in respect to all these departments, the South is dependent on the North, and constantly growing more inert and helpless; and, tracing the causes of this dependence, impoverishment and degradation, to one common source—Slavery—he declares war against that institution and its supporters in the following vigorous language:

"Reared amidst the institution of slavery, believing it to be wrong both in principle and in practice, and having seen and felt its evil influences upon individuals, communities and states, we deem it a duty, no less than a privilege, to enter our protest against it, and to use our most strenuous efforts to overturn and abolish it! Then we are an Abolitionist? Yes! not merely a Free-Soiler, but an Abolitionist, in the fullest sense of the term. We are not only in favour of keeping slavery out of the Territories, but, carrying our opposition to the institution a step further, we here unhesitatingly declare ourself in favour of its immediate and unconditional abolition, in every State in this Confederacy where it now exists!" pp. 25–6.

"Our repugnance to the institution of slavery springs from no one-sided idea or sickly sentimentality. We have not been hasty in making up our mind on the subject; we have jumped at no conclusions; we have acted with perfect calmness and deliberation; we have carefully considered and examined the reasons for and against the institution, and have also taken into account the probable consequences of our decision. The more we investigate the matter, the deeper becomes the conviction that we are right; and with this to impel and sustain us, we pursue our labour with love, with hope, and with constantly renewing vigour.

"That we shall encounter opposition we consider as certain; perhaps we may even be subjected to insult and violence. From the conceited and cruel oligarchy of the South we could look for nothing less. But we shall shrink from no responsibility, and do nothing unbecoming a man; we know how to repel indignity, and, if assaulted, shall not fail to make the blow recoil upon the aggressor's head. The road we have to travel may be a rough one, but no impediment shall cause us to falter in our course. The line of our duty is clearly defined, and it is our intention to follow it faithfully, or die in the attempt." pp. 26–7.

"The first and most sacred duty of every Southerner, who has the honour and the interest of his country at heart, is to declare himself an unqualified and uncompromising Abolitionist. No conditional or half-way declaration will avail; no mere threatening demonstration will succeed. With those who desire to be instrumental in bringing about the triumph of liberty over slavery, there should be neither evasion, vacillation nor equivocation. We should listen to no modifying terms or compromises that may be proposed by the proprietors of the unprofitable and ungodly institution. Nothing short of the complete abolition of slavery can save the South from falling into the vortex of utter ruin. Too long have we yielded a submissive obedience to the tyrannical domination of an inflated oligarchy; too long have we tolerated their arrogance and self-conceit; too long have we submitted to their unjust and savage exactions. Let us now wrest from them the sceptre of power, establish liberty and equal rights throughout the land, and henceforth and forever guard our legislative halls from the pollutions and usurpations of pro-slavery demagogues." pp. 27–8.

"It is against slavery on the whole, and against slaveholders as a body, that we wage an exterminating war. Those persons who, under the infamous slave-laws of the South—laws which have been correctly spoken of as a "disgrace to civilization," and which must be annulled simultaneously with the abolition of slavery—have had the vile institution entailed on them contrary to their wills, are virtually on our side; we may, therefore, very properly strike them off from the black list of three hundred and forty-seven thousand slaveholders, who, as a body, have shocked the civilized world with their barbarous conduct, and from whose conceited and presumptuous ranks are selected the officers who do all the legislation, town, county, state and national, for (against) five millions of poor outraged whites, and three millions of enslaved negroes." p. 120.

Next follows this spirited appeal to the non-slaveholding whites of the slaveholding States, whom he justly represents as only less oppressed than the slaves themselves:

"Non-slaveholders of the South! farmers, mechanics and workingmen, we take this occasion to assure you that the slaveholders, the arrogant demagogues whom you have elected to offices of honour and profit, have hoodwinked you, trifled with you, and used you as mere tools for the consummation of their wicked designs. They have purposely kept you in ignorance, and have, by moulding your passions and prejudices to suit themselves, induced you to act in direct opposition to your dearest rights and interests. By a system of the grossest subterfuge and misrepresentation, and in order to avert, for a season, the vengeance that will most assuredly overtake them ere long, they have taught you to hate the Abolitionists, who are your best and only true friends. Now, as one of your own number, we appeal to you to join us in our patriotic endeavours to rescue the generous soil of the South from the usurped and desolating control of these political vampires. Once and forever, at least so far as this country is concerned, the infernal question of slavery must be disposed of; a speedy and perfect abolishment of the whole institution is the true policy of the South—and this is the policy which we propose to pursue. Will you aid us, will you assist us, will you be freemen, or will you be slaves? These are questions of vital importance; weigh them well in your minds; come to a prudent and firm decision, and hold yourselves in readiness to act in accordance therewith. You must either be for us or against us—anti-slavery or pro-slavery; it is impossible for you to occupy a neutral ground; it is as certain as fate itself that if you do not voluntarily oppose the usurpations and outrages of the slavocrats, they will force you into involuntary compliance with their infamous measures. Consider well the aggressive, fraudulent and despotic power which they have exercised in the affairs of Kansas; and remember that, if, by adhering to erroneous principles of neutrality or non-resistance, you allow them to force the curse of slavery on that vast and fertile field, the broad area of all the surrounding States and Territories—the whole nation, in fact—will soon fall a prey to their diabolical intrigues and machinations. Thus, if you are not vigilant, will they take advantage of your neutrality, and make you and others the victims of their inhuman despotism. Do not reserve the strength of your arms until you shall have been rendered powerless to strike; the present is the proper time for action; under all the circumstances, apathy or indifference is a crime. First ascertain, as nearly as you can, the precise nature and extent of your duty, and then, without a moment's delay, perform it in good faith. To facilitate you in determining what considerations of right, justice and humanity require at your hands, is one of the primary objects of this work; and we shall certainly fail in our desire if we do not accomplish our task in a manner acceptable to God and advantageous to man." pp. 120–2.

Preliminary to a statement of what he understands to be the most discreet, fair and feasible *plan* for the abolition of slavery, Mr. Helper offers a few additional reasons why it should be abolished. One of these is the influence of slavery in depressing the value of real estate—of which he speaks as follows:

"The oligarchs say we cannot abolish slavery without infringing on the right of property. Again we tell them we do not recognise property in man; but even if we did, and if we were to inventory the negroes at quadruple the value of their last assessment, still, impelled by a sense of duty to others, and as a matter of simple justice to ourselves, we, the non-slaveholders of the South, would be fully warranted in emancipating all the slaves at once, and that, too, without any compensation whatever to those who claim to be their absolute masters and owners. We will explain. In 1850, the average value per acre of land in the Northern States was $28 07; in the North-Western $11 38; in the Southern $5 34; and in the South-Western $6 26. Now, in consequence of numerous natural advantages, among which may be enumerated the greater mildness of climate, richness of soil, deposits of precious metals, abundance and spaciousness of harbours, and super-excellence of water-power, we contend that, had it not been for slavery, the average value of land in all the Southern and South-Western States would have been *at least* equal to the average value of the same in the Northern States. We conclude, therefore, and we think the conclusion is founded on principles of equity, that you, the slaveholders, are indebted to us, the non-slaveholders, in the sum of $22 73, which is the difference between $28 07 and $5 34, on every acre of Southern soil in our possession. This claim we bring against you because slavery, which has inured exclusively to your own benefit, if, indeed, it has been beneficial at all, has shed a blighting influence over our lands, thereby keeping them out of market, and damaging every acre to the amount specified. Sirs! are you ready to settle the account? Let us see how much it is. There are, in the fifteen slave States, 346,048 slaveholders, and 544,926,720 acres of land. Now the object is to ascertain how many acres are owned by slaveholders, and how many by non-slaveholders. Suppose we estimate five hundred acres as the average landed property of each slaveholder; will that be fair? We think it will, taking into consideration the fact that 174,503 of the whole number of slaveholders hold less than five slaves each—68,820 holding only one each. According to this hypothesis, the slaveholders own 173,024,000 acres, and the non-slaveholders the balance, with the exception of about 40,000,000 of acres, which belong to the General Government. The case may be stated thus:

Area of the Slave States 544,926,720 acres.

Estimates { Acres owned by slaveholders . 173,024,000 / Acres owned by the government 40,000,000—213,025,000 / Acres owned by non-slaveholders . . . . . 331,902,720

"Now, chevaliers of the lash, and worshippers of slavery, the total value of three hundred and thirty-one million nine hundred and two thousand seven hundred and twenty acres, at twenty-two dollars and seventy-three cents per acre, is *seven billion five hundred and forty-four million one hundred and forty-eight thousand eight hundred and twenty-five dollars;* and this is our account against you on a single score. Considering how your villainous institution has retarded the development of our commercial and manufacturing interests, how it has stifled the aspirations of inventive genius; and, above all, how it has barred from us the heaven-born sweets of literature and religion—concernments too sacred to be estimated in a pecuniary point of view—might we not, with perfect justice and propriety, duplicate the amount, and still be accounted modest in our demands? Fully advised, however, of your indigent circumstances, we feel it would be utterly useless to call on you for the whole amount that is due us; we shall, therefore, in your behalf, make another draft on the fund of non-slaveholding generosity, and let the account, meager as it is, stand as above. Though we have given you all the offices, and you have given us none of the benefits of legislation; though we have fought the battles of the South, while you were either lolling in your piazzas, or playing the tory, and endeavouring to filch from us our birthright of freedom; though you have absorbed the wealth of our communities in sending your own children to Northern seminaries and colleges, or in employing Yankee teachers to officiate exclusively in your own families, and have refused to us the limited privilege of common schools; though you have scorned to patronize our mechanics and industrial enterprises, and have passed to the North for every article of apparel, utility and adornment; and though you have maltreated, outraged and defrauded us in every relation of life, civil, social and political, yet we are willing to forgive and *forget* you, if you will but do us justice on a single count. Of you, the introducers, aiders and abettors of slavery, we demand indemnification for the damage our lands have sustained on account thereof; the amount of that damage is $7,544,148,825; and now, sirs, we are ready to receive the money, and, if it is perfectly convenient to you, we would be glad to have you pay it in specie! It will not avail you, sirs, to parley or prevaricate. We must have a settlement. Our claim is just and overdue. We have already indulged you too long. Your criminal extravagance has almost ruined us. We are determined that you shall no longer play the profligate, and fare sumptuously every day at our expense. How do you propose to settle? Do you offer us your negroes in part payment? We do not want your negroes. We would not have all of them, nor any number of them, even as a gift. We hold ourselves above the disreputable and iniquitous practices of buying, selling and owning slaves. What we demand is damages in money, or other absolute property, as an equivalent for the pecuniary losses we have suffered at your hands. You value your negroes at sixteen hundred millions of dollars, and propose to sell them to us for that sum; we should consider ourselves badly cheated, and disgraced for all time, here and hereafter, if we were to take them off your hands at sixteen farthings! We tell you emphatically, we are firmly resolved never to degrade ourselves by becoming the mercenary purchasers or proprietors of human beings. Except for the purpose of liberating them, we would not give a handkerchief or a toothpick for all the slaves in the world. But, in order to show how brazenly absurd are the howls and growns which you invariably set up for compensation, whenever we speak of the abolition of slavery, we will suppose your negroes are worth all you ask for them, and that we are bound to secure to you every cent of the sum before they can become free—in which case, our accounts would stand thus:

Non-slaveholders' account against Slaveholders . $7,844,148,825
Slaveholders' account against Non-slaveholders . 1,600,000,000

Balance due Non-slaveholders . . . . . $5,944,148,725." pp. 126–7.

On the basis of this calculation, Mr. Helper declares to the slaveholders—"Out of our effects you have long since overpaid yourselves for your negroes; and now, sirs, you *must* emancipate them—speedily emancipate them—or we will emancipate them for you." He proceeds to assure them that the increased value of their own lands under a system of free labour will far exceed the estimated value of the slaves, as property, and then lays down the following plan of operations for the non-slaveholders of each and every slave State:

"1. Thorough Organization and Independent Political Action on the part of the Non-Slaveholding whites of the South.

"2. Ineligibility of Slaveholders—Never another vote to the Trafficker in Human Flesh.

"3. No Cooperation with Slaveholders in Politics—No Fellowship with them in Religion—No Affiliation with them in Society.

"4. No Patronage to Slaveholding Merchants—No Guestship in Slave-waiting Hotels—No Fees to Slaveholding Lawyers—No Employment of Slaveholding Physicians—No Audience to Slaveholding Parsons.

"5. No Recognition of Pro-slavery Men, except as Ruffians, Outlaws and Criminals.

"6. Abrupt Discontinuance of Subscription to Pro-slavery Newspapers.

"7. The Greatest Possible Encouragement to Free White Labour.

"8. No more Hiring of Slaves by Non-Slaveholders.

"9. Immediate Death to Slavery, or, if not immediate, unqualified Proscription of its Advocates during the Period of its Existence.

"10. A Tax of Sixty Dollars on every Slaveholder for each and every Negro in his Possession at the present time, or at any intermediate time between now and the 4th of July, 1863—said Money to be Applied to the transportation of the Blacks to Liberia, to their Colonization in Central or South America, or to their Comfortable Settlement within the Boundaries of the United States.

"11. An additional Tax of Forty Dollars per annum, to be levied annually, on every Slaveholder for each and every Negro found in his possession after the 4th of July, 1863—said Money to be paid into the hands of the Negroes so held in Slavery, or, in cases of death, to their next of kin, and to be used by them at their own option.

"This, then, is the outline of our scheme for the abolition of slavery in the Southern States. Let it be acted upon with due promptitude, and, as certain as truth is mightier than error, fifteen years will not elapse before every foot of territory, from the mouth of the Delaware to the emboguing of the Rio Grande, will glitter with the jewels of freedom. Some time during this year, next, or the year following, let there be a general convention of non-slaveholders from every slave State in the Union, to deliberate on the momentous issues now pending. First, let them adopt measures for holding in restraint the diabolical excesses of the oligarchy; secondly, in order to cast off the thraldom which the infamous Slave Power has fastened upon them, and, as the first step necessary to be taken to regain the inalienable rights and liberties with which they were invested by Nature, but of which they have been divested by the accursed dealers in human flesh, let them devise ways and means for the complete annihilation of slavery; thirdly, let them put forth an equitable and comprehensive platform, fully defining their position, and inviting the active sympathy and cooperation of the millions of down-trodden non-slaveholders throughout the Southern and South-Western States. Let all these things be done, not too hastily, but with calmness, deliberation, prudence and circumspection; if need be, let the delegates to the convention continue in session one or two weeks; only let their labours be wisely and thoroughly performed; let them, on Wednesday morning, present to the poor whites of the South a well-digested scheme for the reclamation of their ancient rights and prerogatives, and, on the Thursday following, slavery in the United States will be worth absolutely less than nothing; for then, besides being so vile and precarious that nobody will want it, it will be a lasting reproach to those in whose hands it is lodged." pp. 155–8.

We joyfully accept the good omen contained in Mr. Helper's name, and heartily welcome him as an ally in that conflict with slavery to which he seems to have devoted his life and energies.

This book deserves a wide circulation, North and South, in every State and every Territory. But for all those Territories whose fate, in regard to the establishment of slavery, is yet undecided, it is the most valuable anti-slavery instrumentality existing, because it starts from the point, and reaches the conclusion, to which, we suppose, the people of those Territories will be most inclined to give heed. Taking the stand-point of enlightened self-interest, looking for the prosperity of the State through those means which shall secure the highest welfare of the people individually, Mr. Helper has proved slavery as ruinous to the material interests of every community in which it exists as the elder Abolitionists long since proved it to the interests of good morals and true religion. We earnestly hope that he may meet responsive voices and helping hands.

** "The Impending Crisis of the South: how to meet it. By Hinton Rowan Helper, of North Carolina. 12mo., pp 413, Bardick Brothers, New York, 1857."*

## *METHODIST DEPUTATION IN ENGLAND.*

BISHOP SIMPSON and the Rev. Dr. McClintock are now in England as representatives of the Methodist Episcopal Church of the United States among the English Wesleyans. Some of the Anti-Slavery Societies in that country, we are glad to perceive, have seized upon the occasion thus presented for calling the attention of the Methodist people of England to the pro-slavery character of the American Methodist Church, and to induce the Wesleyan Conference, if possible, to decline receiving the deputation. The matter appears to have occasioned considerable excitement. The Rev. Edward Mathews, in *The Anti-Slavery Advocate* for August, shows up the pro-slavery character of American Methodism and says:

"Bishop Simpson and Dr. McClintock, the deputation from the American Methodist Episcopal Church, North, to the Wesleyan Conference, have arrived, and have commenced their work of opposing the anti-slavery movement by strong declarations that their Church is anti-slavery. Some addresses from Anti-Slavery Societies have been forwarded to the Rev. Robert Young, to be presented to the Conference in Liverpool, appealing against the reception of the deputation. The address of the Leeds Young Men's Anti-Slavery Society will be handed by the present President to his successor. It has appeared in the *Leeds Mercury*, the *Bristol Advertiser*, and the *Bristol Mercury*. The position of the Church which the deputation represents has been discussed somewhat extensively in the Liverpool papers. Quotations are furnished from the speeches which the deputation made in the Irish Wesleyan Conference, in which they defend their Church in strong language. Dr. McClintock intimates that he might, in his haste, call that person a 'liar' who should say that the Church he represents is pro-slavery. I hope the doctor will keep cool. One of the members of the Church which sent him took time to bind a poor slave and put him on a dray to send him to the slave-market; and the Doctor will also need time to defend such constituents."

It is to be regretted that the revelations lately made by the Rev. J. D. Long were not published in time to be generally circulated in England before the meeting of the Wesleyan Conference.

The *Christian Advocate and Journal* of this city is, of course, indignant that any body in England should presume to put the American delegation upon trial for their complicity with slavery, but the Boston *Zion's Herald* takes a very different view of the matter. It says:

"From the English papers we learn that at the Conference of the Wesleyan Societies in session at Manchester, the Ladies' Anti-Slavery Society protested against the reception of Bishop Simpson and Dr. McClintock, from the Methodist Episcopal Church of America, for their alleged complicity with slavery.

"We are not surprised. Indeed, if the M. E. church is constitutionally, administratively and historically a slaveholding Church, the 'Ladies' Anti-Slavery Society' ought to protest, and the Wesleyan Church in England ought, too, to protest against fraternization with it. We do not believe that the M. E. Church is such, with or without any possible qualifications that may be given to the expression; but we do believe that the M. E. Church has within her fold mercenary slaveholders, and that, therefore, the Wesleyans in England, if they see fit to shake hands with our delegates, should give them and us some good anti-slavery counsel; and even if they should add that unless we free ourselves from this disgrace and sin, they shall be compelled to shut the door against our communion with them hereafter, we shall find no fault, but thank them for their principle.

"It is well that our Wesleyan brethen should know that the majority, yes, the large majority, of the ministers and members of the M. E. Church in America are not satisfied with its own present discipline and admistration on the subject of slavery; that they are only waiting for an opportunity timely and legally to deal it a blow that shall send it reeling and spinning out of its fold; that the most conscientious and pious of the old Conservatists—for they were the most conscientious and scrupulous of men in the North—have become so disgusted with the actual unscrupulousness and falseness of slavery-defenders, both in the State and *in the Church*, that they have no longer much charity for or confidence in them; and that unitedly the determination is to have no Church union with those who hold their fellow-men as bondmen, and raise human slaves like cattle. We thank the Ladies' Anti-Slavery Society for their protest. We deserve it, and we hope it will do good. We trust there will never be another occasion to repeat it."

EAGLESWOOD SCHOOL.—We call attention to the advertisement of this school in another column. We are sure there is not in the United States another institution of the same grade offering higher social, intellectual and moral advantages to pupils. Theodore D. Weld, the Principal, devotes himself conscientiously and unreservedly to the general oversight of the school and to the work of teaching therein. It is an inflexible rule that no pupil of vicious habits shall be received.

## *SLAVEHOLDING BRUTALITY.*

ON the first page will be found an account of the cruel whipping of two slaves by the authority and instigation of one Col. Netherland, of Rogersville, Tenn., a member of the New School Presbyterian Church and a delegate elect to Dr. Ross's Secession Convention. The account, as it stands, we found in the *Philadelphia Morning Times*, by which it was abridged from the fuller statement of the Rev. Samuel Sawyer, late Pastor of the Church to which Col. Netherland belonged. After the outside form was put to press, our highly esteemed friend, EDGAR KETCHAM, Esq., of this city, placed in our hands the full Statement of the Case by Mr. Sawyer. It was printed at the office of the Knoxville (Tenn.) *Presbyterian Witness*, and embraces a full account not only of the brutal treatment of the slaves, but of his own virtual expulsion from the Rogersville pulpit for attempting to subject the pious scoundrel, Netherland, to the discipline of the Church for his cruelty. It appears that Mr. Sawyer had twelve hundred copies of his Statement and Defence struck off. He had got possession of one hundred copies, when Col. Netherland heard of the paper and went with his lawyer to the office, and by dint of threats made the printer destroy the eleven hundred he had, and sent him to Mr. Sawyer for the other hundred. Mr. Sawyer refused to give them up, after taking the advice of a lawyer, and some of them have found their way to the North. The publishers of *The Presbyterian Witness*, influenced by the threats of Colonel Netherland, who, it seems, is a man of wealth and high social standing, published in that paper of August 11th, the following humble apology for permitting their types to be used in exposing this case of slaveholding cruelty.

TO THE PUBLIC.

We were, through the *misrepresentations* and *fraud* of the author of an infamous and shamefully exaggerated publication—purporting to be a "Statement to the Public," in defence of himself—led to publish his "Circular," which was issued partially from our office last week.

Being very much thronged with business (our Junior being absent), the manuscript was handed to the compositors without our having read or examined it, allowing him (the author) to read the proof, which he *very kindly* offered to do!

We discovered after the job came in from the press, that its character was *entirely different* from what we were led to suppose, and refused to deliver those remaining on our hands—he having taken the first hundred struck off and left for home—but threw them into the furnace!

We wish to say, that we were DECEIVED by the *false* and *insinuating* representations of this Rev. *gentleman*, and disavow the tolerance of his conduct, or any affiliation whatever in the sentiments expressed in his circular.

Knoxville, August 6, 1857. KINSLOE & RICE.

Next week our readers shall see all that is important of the Rev. Mr. Sawyer's Statement, when they will be able to judge for themselves between him and the publishers of the *Witness*. A tale of such diabolical cruelty we do not often read even in the bloody annals of Slavery. As an illustration of slaveholding piety the case will be found worthy of careful study.

## *REPUBLICAN FLUNKEYISM.*

THE *Boston Courier* is the champion of that little knot of Cotton Whigs, the fundamental article of whose political creed is, that they have an inherent and indefeasible right to rule the State of Massachusetts, whose highest honour is involved in being kept forever in a state of vassalage to the Slave Power. As a matter of course, such a paper obeys a natural instinct in approving the "complimentary flunkeyism" displayed toward Fugitive Slave law Mason at the late celebration on Bunker Hill, and in denouncing Mr. Alger for his allusion thereto in his Fourth of July oration. The Republican journals, on the other hand, have generally denounced the "flunkeyism" of Mr. Winthrop as disgraceful to the Commonwealth. The *Courier*, though very lame in its argument upon the merits, has hunted up a very damaging piece of history which it thus retorts upon its opponents. The hit, we must admit, is as fair as it is hard.

From The Boston Courier.

In September, 1851, President Fillmore visited Boston. He had signed the Fugitive Slave law. Without his aid, no such law could have passed on to the statute book. We heard something in Faneuil Hall about the "depths of infamy" to which he had fallen. He came to Boston, and now, according to the new code of manners, was the proper time to insult him and all who showed him any manner of civility. The Hon. Henry Wilson was just the man for the purpose, and he was selected as the person to address him. Now, Mr. Alger, read and shudder at the flunkeyism of that man. Mr. Wilson says:

"The Legislature of Massachusetts, at its last session, *with entire unanimity*, passed a resolution requesting the Governor to tender to you, whenever you should see fit to visit us, the hospitalities of the Commonwealth. In compliance with that vote, we are here to welcome you to Massachusetts and to offer you a *warm, cordial and enthusiastic* greeting—in the name of her people—*her whole people*.

"Permit me, sir, in conclusion again, to tender to you a respectful and cordial welcome to the State of Massachusetts and to testify to you the *personal regard* and good wishes which each one of the committee entertain toward you," &c. &c.

And when the Fugitive Slave law President was about leaving, the Hon. Mr. Wilson again asked to be allowed "to express the high gratification which his visit had conferred," &c. &c.

Now Mr. Winthrop must confess that his language to and of Mr. Mason was somewhat t

## *PERSONAL.*

Anson Burlingame's address before the literary societies of Amherst College, at the late Commencement, attracted an immense audience, and created great enthusiasm. His object was to demonstrate that the Present is, in its development, superior to the Past.

By the latest arrival from Europe, we have news of the death of Thomas Dick, author of "The Christian Philosopher," and other religious works, and of Eugene Sue, the celebrated French novelist, author of "The Mysteries of Paris," "The Wandering Jew," etc.

Miss Maria Mitchel, whose fame as an Astronomer is honourable alike to her sex, her country, and herself, is now in Europe. A project is on foot for presenting to her, as a testimonial, the Nantucket Observatory. The price is $3,000, and a large proportion of the sum is already subscribed.

Thomas J. Rusk, U. S. Senator from Texas, committed suicide, by shooting himself, in his own house at Nacogdoches, on the 29th ult. He was a man of intemperate habits, and subject, at times, to great depression of spirits. His mind is said to have been much disturbed in consequence of some alleged connection of his brother-in-law with forgeries on the Land Department.

Reports have been in circulation lately, in various places, to the effect that the health of the Hon. J. R. GIDDINGS was such as almost to forbid the hope that he would be able to take his seat in the next Congress. The *Ashtabula* (O.) *Sentinel*, published in Jefferson, where Mr. G. resides, contradicts these reports, and says:

"His health has greatly improved since he left Washington, and to the casual observer appears fully restored. His complaint, however, is of the heart, which is said to terminate suddenly. He thinks he cannot survive another attack; but says the peculiar sensation in the region of the heart, which indicates the disease, is less frequent than it was a year since. He says he sleeps more soundly, and his sleep is more refreshing than it was last year. This we attribute to the Dred Scott decision, and the definite position of the Administration in favor of slavery, which he thinks will ensure the Republican triumph at no distant day. His weight is greater than usual at this season of the year. He labours seven hours per day in his library; is now absent attending the Republican State Convention, at Columbus, and, should he live, we have no doubt will take his seat in Congress on the first day of the coming session."

MAN-HUNTING IN NEW JERSEY.—In the "Chapter of Facts," on the first page, will be found a brief paragraph from the Belvidere (N. J.) *Intelligencer*, alluding to a recent unsuccessful attempt to capture four fugitive slaves in that place. The following extract from the same paper of a later date gives fuller particulars of the occurrence.

"The excitement in this community consequent upon the attempt to return into slavery the fugitives resident in this place, has considerably abated, and has settled down into a feeling of deep indignation against the persons who originated the outrageous proceeding, and we are now able to give fuller particulars of the occurrence. The suspected fugitives were four negroes, of whom one has been a resident of Belvidere for thirty-seven years. The other three having come here early last winter. That the first named had once been a slave, was known to every one in town, and his friends trusted that his character and high standing as a Christian and a man, would afford him a complete protection in our midst. The other three have only been known as fugitives by vague reports current in town. These reports reached the ears of one John M. Bryan, a resident of Belvidere, who industriously set himself to work to replenish his depleted exchequer by traffic in human flesh. In the course of his inquiries he learned that the three negroes belonged to the Reybolds of St. Georges, Delaware, and concocted with the masters a scheme for the capture of the fugitives. Having once engaged in the nefarious business, Bryan included his fellow townsman among his victims. All things were arranged for consummating the scheme, and on the 3d inst. the Reybolds arrived in town late in the evening, fortified, as they thought, with proper papers, to reclaim their slaves. They applied to Bryan for his assistance, when they found out that it was necessary to have some local magistrate to inspect their papers, which, on examination were pronounced to be defective, and a return to Delaware for further affidavits was necessary. The negroes, it appeared, had been on the watch, and the names and residence of the Reybolds on the hotel register, together with the company they kept, excited suspicion, and the alarm was sounded, and the fugitives escaped and have not since been heard of. Thus ended the first slave-hunt on the soil of Warren County."

The Reybolds above alluded to are, we suppose, the celebrated peach-growers of Delaware. They are said to be a very wealthy family. That men of such pretensions should condescend to the meanness of pursuing slaves is a striking proof of the degrading influence of slavery upon human nature. We hope the moral atmosphere of Belvidere may speedily become too hot for such miscreants as John M. Bryan.

WAS DR. ROSS BORN OF A SLAVE MOTHER?—In publishing, some weeks since, the equivocal letter of the Rev. Mr. Caldwell, of Knoxville, Tenn., to the *Vermont Chronicle*, which was intended to have the effect of a contradiction of the current story of the parentage of the Rev. Dr. Ross, we appealed for further light to the *Cleveland Leader*, which thus responds:

"When Dr. Ross was in this city, during the session of the Presbyterian General Assembly, we referred to a statement of Dr. Nelson's, which we had published some time previous, to the effect that the mother of the Dr. was a slave, and in that reference we appealed directly to him to state whether the statement was true or false, offering our columns for that purpose. At that time almost every newspaper in the land was copying the story, and everywhere it prejudiced the public mind against the man who could occupy so contradictory and unnatural a position. This Dr. Ross *knew perfectly well*, and there was every reason why, if the story were false, he should promptly and publicly deny it. In the same article in which we made this appeal, we stated that there was then in town a gentleman from Tennessee who declared the story to be true, and that the facts were well known in Tennessee where Dr. Ross formerly resided, and that, if the latter denied his mother being a slave, he would produce evidence of the truth of what he said. Dr. Ross *was silent*, and that silence was universally understood to be an acknowledgment of his inability to deny it. The gentleman referred to has been absent from the city a considerable portion of the time since then, but we shall hunt him up, and endeavour to give the public the facts from a source which will not be doubted. We firmly believe that the mother of Dr. Ross *was a slave*, and mean to prove it."

THE *Anti-Slavery Bugle* completed its twelfth volume with last week's issue. Commenced under difficulties and discouragements which would have appalled persons of ordinary courage and self-devotion, it has "fought the good fight" of liberty with an unflagging zeal, an indomitable patience, a fearless bravery, which have ever made it a terror to the enemies of the cause and an efficient ally of its friends. It has exerted a widely beneficent influence in Ohio, and done no small amount of good in some other Western States. During the last year it has had to struggle with severe financial difficulties, so that its friends have been seriously apprehensive that a necessity might arise for its discontinuance; but we trust the Western Anti-Slavery Society, at its approaching annual meeting, will place it above pecuniary embarrassment and adopt efficient measures for increasing its circulation and thereby augmenting its influence.

COMPENSATED EMANCIPATION.—Elihu Burritt has succeeded in procuring the signatures of two hundred and eighty-five gentlemen of various States to a call for a Convention, to assemble at Cleveland, O., on Tuesday next, to consider his plan for hiring the slaveholders to emancipate their slaves. The signers, so far as their names have been disclosed, appear to be generally of the old fogy class—men who have more sympathy with the pocket of the slaveholder than with the plundered and outraged slaves, whom they do *not* propose to compensate for their years of unrequited toil. Gerrit Smith is the only one of all the signers, so far as we know, who deserves the name of an Abolitionist. We regard the movement as an attempt to divert the growing anti-slavery sentiment of the North from its legitimate channel—to turn it off from radical issues and waste its strength upon a scheme as unsound in principle as it is incapable of success.

NORTH AMERICAN TEMPERANCE CONVENTION.—We understand that a call has been issued for a National Temperance Convention, to be held at Chicago on the 10th day of November next. A committee of arrangements has already been appointed, consisting of gentlemen from different States in the Union. Arrangements have been made with the different railroads from Chicago to Albany, to pass delegates for half fare. Preparations are in progress to make this an imposing occasion. The leading minds of the country—men who have labored long and hard in the cause—will be present.

A SLAVE CASE.—A case of a good deal of interest, involving the freedom of an interesting and intelligent little mulatto girl, was decided last week, at Katonah Westchester Co., N. Y., and on Monday, Judge Robertson, by motion of John Jay, Esq., who appeared in behalf of the child, delivered her into possession of her grandfather, himself a recently emancipated slave. We have not room, this week, for the tale of grandfather and child which hangs upon this case, but we hope in our next issue to give a statement which will not fail to be both instructive and entertaining.

ANOTHER NUT FOR THE ABOLITIONISTS.—The Lewisburg *Chronicle* says: Uncle Willis, who, a few years ago, purchased himself from his mistress, Miss Sarah Frazer, and afterwards moved to the State of Ohio, has returned, disgusted with a free State and its people, and resolved to be again sold into slavery, if not permitted to remain here and enjoy his freedom. He says he would rather be sold to the worst sort of a master than be required to go back to Ohio. He describes the coloured population there as in a state of utter destitution, and advises his coloured friends to stay in Virginia, if they would be cared for.—*The (Richmond) South.*

This nut is by no means a hard one to crack. "Uncle Willis" is either a very shrewd negro, who is watching for an opportunity to take off some of his relatives on the Underground Railroad—a beloved wife or child, perhaps—or a worthless, degraded fellow, who has no appreciation of the blessings of freedom. If the slaveholders believe his story of the "destitution" and misery of the negroes of Ohio, why don't they send some of their slaves among them as missionaries, to persuade them to emigrate to Virginia and share the blessings and delights of bondage?

LITTELL'S LIVING AGE, No. 691, is filled with capital selections from the leading British Reviews and Magazines. 321 Broadway.

## From our Cincinnati Correspondent.

CINCINNATI, August 14, 1857.

I AM aware that the moral and social aspects of the great question of the day mainly claim your attention, yet something in regard to its political phases, and the movements of the Republican party may be of interest to your readers. In this State the nominations for the Fall elections have been made by the contending parties, and the campaign has been opened by the political papers. The Buchanan Democracy held their Convention last week, and nominated Henry B. Payne, of Cleveland, for Governor, and Wm. H. Lytle, of this city, for Lieut.-Governor. Mr. Payne, aside from his political opinions, is a gentleman of high standing, and has been Mayor of Cleveland. He is as good a candidate as his party could have selected, and was chosen on account of his being well known on the Western Reserve, with the hope of reducing the heavy Republican majorities in the Counties in that section of the State.

The Republicans held their Convention on the 12th, and re-nominated Gov. Chase by acclamation. He was the first choice of all the delegates; indeed, no one else was spoken of in connection with the office. The spirit manifested was hopeful and enthusiastic, and the resolutions adopted give us no evidence of a disposition to lower the standard of the principles of the party or back out from the stand taken against the Dred Scott decision, or the rights of the State, when brought into conflict of jurisdiction with the Federal Government.

The *Daily Enquirer*, the organ of the Slave Democracy in this City, affects to believe that the success of its party in the State election *is certain*, and the overthrow of the Republican party and its candidates is already a fixed fact. Encouraged by the success of its friends in Kentucky and the possession of a clear majority in the new Congress, it predicts the speedy downfall of the Republican organization, which it says is now exhibiting signs of decay.

This paper, however, made just as confident predictions of the defeat of Mr. Chase two years ago, and told its readers, over and over again, that the people of Ohio never could place such an "arch-abolitionist" as Chase in the highest office in their gift. Its predictions, repeated so often and confidently, were falsified; Mr. Chase was chosen by a large majority in despite of the heavy vote against him in this County, and the diversion made by the "Americans" in favour of Trimble, which took away 20,000 votes from Mr. Chase. The *Enquirer* has commenced again a strain of abuse, bringing forward all it can find in the past history of Gov. Chase to prove him an "out-and-out abolitionist," and this may have its effect in this city, which, like New York, has a large mass of voters opposed to freedom or to any efforts to curb the Slave Power. But Cincinnati is not the State, and if the masses of the Republican voters turn out with anything like the unanimity they did two years since, the success of the Republican ticket will be secured. The American vote, if they make a nomination for Governor, will be small, and Mr. Chase's vote even in this County will certainly be larger than before. The *Enquirer* and the organs of the Slave Democracy are greatly mistaken in supposing that the Republican organization, like the old Whig and American parties, is in a decline or has in it the elements of decay. The popular sentiment of the mass of the people in Ohio and the other Northern States is in favour of freedom, and is becoming more decidedly so every year. The conviction of the intelligent men of all parties has been for years deepening and strengthening in opposition to the encroachments of the Slave Power, and the bold attempts of slavery, too often successful, to entrench itself in Church and State, and perpetuate the ascendency it has so long maintained, have tended powerfully to make this conviction permanent.

As to the agitation of the slavery question being quieted by the admission of Kansas as a State, it is mistaking a side issue for the main one. Let Kansas be admitted as it may, neither the slaveholders nor the friends of freedom will be satisfied, nor cease further efforts to propagate their principles. The conflict between the North and the South is one of *principle*, not of *policy*, involving the highest moral considerations, and not to be settled by political expedients or compromises. When will politicians see this, and leaders in both State and Church cease to trifle with the subject and march up boldly and meet the issue fairly and fully, Shall slavery be perpetuated in this country, or finally and forever abolished? Shall true Democracy and freedom be the ruling power, or shall we live henceforth under the dominion of the Slave Power, as we have from the beginning of our national existence?

Yours, P.

## Summary.

Mrs. Beecher Stowe, and Mrs. Pike, of Maine, the auther of Ida May, are writing new novels, which Phillips, Sampson & Co. expect to publish.

The Puritan *Recorder* consigns or resigns Mrs. Beecher Stowe to the Unitarians. She may choose to pick her own company.

Mrs. Lydia Jenkins of Port Byron, N. Y., has commenced preaching, after a regular course of study, and is now fully entitled to the appellation of "Reverend."

LET IT SLIDE.—Rev. William Beecher, in a speech at North Brookfield on the 4th of July, is said to have made use of the following expression—"God help the Union to slide to perdition!" Amen!

The Louisville *Journal* savagely says: "The Roman Forum is now a cow market, the Tarpeian Rock a cabbage garden, the palace of the Cæsars a ropewalk, and Ashland the residence of J. B. Clay."

The Richmond *Enquirer* makes an open breast and declares: "For our own part, we have no hesitation in expressing the opinion that every Governor who has been sent to Kansas has been instructed to act always with especial partiality to the South."

"Glory be to God on high, and on earth peace and good will towards men." These words are to be the first message transmitted over the Atlantic telegraph. In the whole body of literature, nothing could be found more sublime and appropriate.

Upon the reading of the Declaration of Independence at Syracuse, New York, by a citizen of that place, a gentleman from the rural districts made this comment: "Oh, he read it well enough, but I'm darned if I believe he ever wrote it!"

A BLACK BISHOP.—The Bishop of Sierra Leone, Rev. Dr. Weeks, having recently deceased, the London *Star* gives general currency to the rumour, prevalent in clerical circles, that the appointment to the vacant see is likely to be conferred on Rev. Samuel Crowther, a man of colour, whose history is well known in connection with religious efforts in that latitude.

Mr. Gough sailed from Boston in the Niagara on the 22d ult. He is engaged by the London League and the Edinburgh Temperance League, to deliver *four lectures a week for three years*, or six hundred lectures. Eight months in the year are to be spent in lecturing in England, and four in Scotland.

Henry B. Hirst, of Philadelphia, has written a *poem* on Mr. Buchanan, in which he invokes him, in settling the Kansas and other difficulties, to

"Arm! Go forth naked to the fight!"

We hope Mr. Buchanan will not do any such ridiculous thing. Let him at least adopt the Texan costume—shirt collar and spurs.

A paper is to be published in England to be called *The Manchester Cotton Press*. It is intended to represent the English cotton interest, and will discuss the slavery question "without relation to the abstract theories of Mr. Wilberforce and of Exeter Hall on the one hand, or to the extreme and brutal ideas of the Cuban planters on the other."

Charles L. Brace and lady, with a party of friends—ladies and gentlemen—are about commencing a pedestrian tour among some of the wilds of New Hampshire and Vermont, during which they propose to camp out in impromptu huts constructed of bushes or whatever else comes handy, and live upon wild berries and whatever they can "pick up."

LARGE SALE OF SLAVES.—The Petersburg *Intelligencer* understands that a sale was made in that city Tuesday, privately, of fifty-three negroes, at the very high average of *eight hundred and fifty dollars each*. They were composed of men, women and children, twenty six of them being under twelve years of age. This is, perhaps, as high a sale as was ever made of such property in the State.

SALE OF NEGROES.—The following sale of negroes was lately made by Willis J. Dance, as Commissioner, at Powhatan Court House: Woman, about 42 years old, and two small children, $975; woman, about 20, and one child, $1,130; boy, about 18 years old; $1,205; boy, about 17 years old, $1,161; boy, about 8 years old $500; boy, 6 years old, $385. Total $5,356.—*The South.*

COLOURPHOBIA BY THE COLOURED.—Miss Greenfield, well known as the Black Swan, gave a concert at Cincinnati lately. She does not seem to be popular among her own race, for the very good reason that she treats them as though she was of the purest Saxon blood. The advertisements of her concerts contained a notice that the "*gallery would be appropriated exclusively to coloured people.*"

"WORSE THAN A BRUTE."—The New York *Picayune* prints and illustrates the following domestic scene:

Wife—"Won't you, Charley, really? Won't you take me to the country, this Summer?"

Charley—"No, my dear, I can't afford to this Summer—but I will tell you what I will do, I will have the gas and Croton cut off, and we'll sleep in the back attic, which will be just as nice."

ANOTHER SALE OF NEGROES.—Mr. L. W. Wilkinson, Commissioner, sold on the 27th ult., in Chesterfield County, eight negroes, belonging to the estate of Richard Moseley, deceased. The prices obtained were as follows: Four young men, $1,045, $1,045, $1,145 and $1,155; two young women, $1,180 and $1,145; two small boys, $710 and $592; two small girls, $860, and two old women, $799—the aggregate $9,671, being an average of about $800. The four men were sold subject to hire for the balance of the year.—*The South.*

SALE OF NEGROES.—The negroes belonging to the estate of the late H. Allmand, sold at auction, in Norfolk, Friday, by Mervin & Moore, brought good prices, viz:

| | | |
|---|---|---|
| Betty, 60 years old, | | $330 00 |
| Lucy, 40 | " " | 232 50 |
| Harriet, 20 | " " and child 2 years, | 1,100 00 |
| John, 18 | " " | 1,240 00 |
| Total | | $2,802 50 |

—*The South, 10th inst.*

The following notice was posted up by a man in Cabell County, Va., who recently changed his residence under peculiarly disagreeable circumstances. That man's "eye to business" is remarkably steady.

take Notice

I have moved my residence. my Shop is in the fore room of the Jail. All persons wishing to see me will please call as my business is so that i cant leave Yours most truly

Charles W. Johnston.

WHIPPING WHITE MEN IN SOUTH CAROLINA.—The Sumpter (S. C.) *Watchman*, states that the Vigilant Society of Florence, on the Wilmington and Manchester railroad, recently punished with the lash, two individuals, named Defee and Cooper, who had been charged with negro trading, stealing, etc., and who had notice from the Society to seek their residences in some other quarter. The lash was applied with no light hand, and the recipients immediately took their departure.

William Lloyd Garrison lectured in this city on Sunday, we understand, and his mad denunciation of the United States Government found an echo in at least one of the "Orthodox" churches, where the miraculous deliverance of Shadrach, Meshach and Abednego from the burning fiery furnace was adduced as justifying resistance to our present laws, "unjust to human freedom." Verily, O Garrison, thy triumph hour over the churches of New England hath well nigh fully come!—*Providence (Rotten) Post.*

PATRIOTIC EXTRACT.—An orator in a rural district thus held forth on the Fourth: "The American *Eagle!* the American EAGLE! gentlemen, that proud bird of our liberties, as she stands—as she stands—standing [with great vigour] with one foot on the Alleghenies and the other on the Rocky Mountains, and stretching her broad wings from the Atlantic to the Pacific, shall—stretching her broad wings—with one foot on the *Rocky* Mountains and the *other* on the Alleghenies, *shall—shall* HOWL, gentlemen and fellow citizens, in the *glorious freedom* of—her NATIVE AIR!"

A SIGNIFICANT FACT.—Dr. Lee, in noticing the last number of the *Southern Methodist Quarterly*, says in the *Richmond Advocate*: "Of the forty-nine books noticed this quarter, not one was issued by a Southern house, if we except Mrs. Vaughan's 'First Book for Children,' which has a Richmond imprint, and the Smithsonian Report, published in Washington. London, Edinburgh, Boston, and New York furnish nearly all the books which are here reviewed. This is a suggestive fact. The editor is not to blame, we do not say that anybody is to blame, that we have to import our literature."

An institution devoted to the reform of inebriates was dedicated in Boston, lately, with the appropriate name of "House for the Fallen." Drunken men are to be taken in from the streets, sobered, and efforts made for their reformation, and if they incline to exert themselves for their own recovery, they will remain and be placed under such regimen and discipline as will help to the restoration of soundness of mind and body. The liquor dealers of Boston ought, as an act of simple justice, to furnish ample funds to this institution.

A CHILD'S NOTION OF HEAVEN.—A lady in San Francisco was endeavouring to convey to the inquiring mind of her little child an idea of Heaven, and the necessity for being a good boy, in order to obtain admission there hereafter. She pictured to his imagination the happiness of the blest, and, as an additional inducement for him to lead a correct life, said that he would be "like the angels, who have harps in their hands." "Mamma," responded the urchin, wistfully gazing into his mother's eyes; "Mamma, *if it makes no difference to God*, I'd rather have a jews-harp." The astonished parent rang the bell, and the nurse removed the polite little stripling to his crib.

TRUE.—The *Free Presbyterian*, speaking of the mobocratic persecution of Rev. John G. Fee, says:

"We talk of the ages of persecution against God's people as of something long past and never to return; and are apt to forget that we live in an age of as bitter hatred and persecution of *true* Christians as any that has gone by. The Roman Empire never held more cruel and blood thirsty persecutors of the *real* followers of Jesus Christ than the slaveholders and slavery propagandists of this country, albeit many of the latter are among the *professed* disciples of the Saviour."

NOTHING LIKE A BEGINNING.—There has been a Southern Convention, which with usual Southern grandiloquence, has resolved to establish a line of steamers to Europe. The first is peculiarly Southernish. The telegraph tells us that $8,000 were subscribed on the spot, after which exhausting operation the Convention adjourned *sine die*. Eight thousand dollars is *some!* It will probably pay for smearing the outside of one of the steamships with two coats of paint. There is nothing like enthusiasm at the commencement. If in one day the Southern Line raises $8,000, how long will it take to raise $500,000—enough to build and equip a first class steamer? This "sum" must be done by the protracted rule of three.

A RARE REVOLUTIONARY RELIC.—We were shown today the cane which General Stark held in his hand before the battle of Bennington and which he shook at the advancing British army, exclaiming, "Boys, I'll win this fight to-day, or Molly Stark shall be a widow." He won it. It is of jointed Indian wood, resembling bamboo, apparently heavy, but in reality light. Its colour is brown, mottled with yellow. The crown is Mother of Pearl. It was bequeathed to Henry B. Hirst, Esq., by Mr. Stevens, of Newburyport, Mass., and was delivered to him by Capt. Thomas Brown, of this city. Mr. Stevens was a descendant of General Stark. The cane never left the family. Mr. Hirst intends presenting it to the Hall of Independence.—*Philadelphia City Item.*

GREAT INCREASE IN THE VALUE OF SLAVE PROPERTY.—The estate of Alexander Moore, of Halifax County, Va., was appraised immediately after his death in 1850, at between $21,000 and $22,000. The executor, Woodson Hughes, Esq., kept the estate together until October, 1856, when he made sale of the whole property at public auction, for cash or for bonds, well secured, bearing interest from date. The estate, at the time of the sale, consisted of a thousand acres of land and forty-five slaves. Five of these slaves were old and decrepid, and were an incumbrance. From the year 1850 to 1856, several likely slaves have died, so that altogether there had been no increase. And yet the property, appraised in 1850 at $22,000, was sold at public auction for cash or its equivalent, for the immense sum of $70,000. It will be thus seen that the property had more than trebled its value in the brief space of five years.

A NEW SOUTHERN STATE.—S. Fulsom, a Choctaw and one of the most prominent of his nation, paid us a visit yesterday. Mr. Fulsom is in favour of having the Indian Territory west of Arkansas, between the Red and the Arkansas rivers, and extending westward to the one hundredth degree of west longitude, organized into a State, and admitted into the Union. We think such a step absolutely necessary for the protection of the South. The Choctaws and Cherokees are slaveholders, and would add another slaveholding State to the Confederacy. The treachery of Buchanan has given Kansas to the North; let the South, before it is too late, create a barrier against this vandal encroachment, which is fast enmeshing us in. These Indian tribes are better citizens, more advanced in the principles of our government and laws than the people of New Mexico, or the mongrel adventurers from foreign nations and our own, who are to make a free State of Kansas.—*Memphis Enquirer, July* 16.

MR. GARRISON AT MILFORD.—This devoted philanthropist, pursuant to previous arrangement, continued with his Hopedale friends, after the celebration, through most of Sunday the 2d inst. He addressed them at their meetings a. m. and p. m. In the evening he fulfilled an appointment in Milford Centre, at the Town Hall. Miss Frances E. Watkins, the eloquent lecturess, who had attended our celebration, was also present on the occasion. A vast concourse of attentive auditors listened to the lecturer's lucid and able exposition of Anti-Slavery Christianity for nearly an hour and a half; and then with lively interest for half an hour longer to the charming pathos of Miss Watkins. Mr. G. left for Boston early on Monday morning. Miss Watkins has since lectured several times in this general vicinity with great acceptance. We trust that lasting impressions have been made by these well received ministrations of anti-slavery truth.—*Practical Christian.*

A FLOWER GARDEN IN A PRISON.—Some time since, we stated that Mr. Adams, keeper of the East Cambridge House of Correction, contemplated turning a vacant spot of land within the prison walls into a flower garden, where the inmates, especially those of the female sex, might, during good behaviour, spend a brief period at the close of each day in an innocent and healthful enjoyment. The plan has been successfully carried out, and in the lately barren spot now bloom beautiful flowers, the score or more of unfortunate females confined in that institution having zealously, and with much taste, seconded the design of Mr. Adams. We doubt if there are many gardens in the world outside, which in so brief a period have been placed in such a thriving and forward condition. Such a sight in such a place is certainly a novelty, and we hope the experiment may be attended with the best results, not only giving to the prisoner brief moments of respite, but by its influence gently drawing him toward the innocence of other and better days.—*Boston Traveller.*

A NEW READING.—A good story is told of the Irish usher who served Mr. Webster during his incumbency in the State Department at Washington; and who was retained in the same berth by Mr. Marcy, on the inauguration of the Pierce administration. One day several gentlemen called at the private room of the Secretary, and inquired for Mr. Marcy. The usher said he had just gone out, but would be in presently. After waiting some time to no purpose, the gentlemen grew impatient, and sent the usher in search of the illustrious fugitive. But he returned, after making a diligent search, saying that he couldn't find him; and exclaiming, in the most amusing parody of a well known line from a popular hymn book:

"That *Marcy* I to others show,
That *Marcy* show to me!"

The visitors laughed very heartily at the clever impromptu, and waited till it pleased Mr. Marcy to show *himself.*—*Boston Post.*

The *Charleston Mercury*, in an article upon the North and South, informs us that one great cause of Southern weakness has been that the Southern people "have looked more, in their political efforts, to the general welfare of the whole country, than to the peculiar prosperity of their own section." We confess it never occurred to us, but this must be the true reason; indeed any one can see by looking over the Southern papers, and by reading the speeches of the Southern members of Congress, that, if they have a weakness, it is for the Union, and that, in their enlarged and general patriotism, they quite overlook the sectional interests of the South. Superficial observers, who have not noticed this trait of Southern character, so frankly confessed by the *Mercury*, will be more likely to render their assent to that paper when it says that the Southern people "have been more intent upon *the elevation of the sons of the South to posts of general usefulness and honor*, than upon the preservation of Southern interests." It will be generally admitted that it would have been better for Southern interests, and all sorts of interests, if some of these very extraordinary "sons of the South" had not been elevated to the places of general usefulness to—themselves.—*Prov. Journal.*

CURIOUS ARRANGEMENT OF A HOSPITAL.—The large city hospital of Chicago has been placed by the Board of Health under the charge of two Medical Boards, one of the Allopathic school of medicine and the other of the Homœopathic. To the latter only about one-fourth of the building has been allotted, but more room will be given if needed. Each patient, on entering, is to choose which school of physicians shall take him in charge. If he is indifferent, or unable to choose, he will be assigned to one or the other schools, according as the week in which he enters may be odd or even, as numbered in the year. Thus the two systems are fairly matched against each other, and a sharp and careful rivalry will be inaugurated in the good work of saving life. The respective Boards are to keep records of the symptoms, treatment and result of their cases, a published comparison of which, at the end of the year, would no doubt form an exceedingly interesting study for the profession generally.—*Boston Traveller.*

PRESIDENT PIERCE'S SALEM DRIVE—TOPSY WOULDN'T GO.—The *quidnuncs* have been quite merry for a few days, over a funny incident which happened to ex-President Pierce, in this city, last week. When the distinguished gentleman came here to call upon his friend, Dr. Loring, he went to one of the livery stables to procure a team to take him over to the doctor's farm. He was accordingly furnished with one of the best animals in the stable, and, jumping into the vehicle, gathered up the reins for a fair start. The mare, however, as the story goes, which had never before manifested any obstinacy or viciousness, or ill-temper, happening to look around on getting into the street, and to see that Frank Pierce was in the vehicle, determined that the ex-President was too great a load for her to carry, and stubbornly refused to budge an inch. No persuasion or force could induce her to start, and she was actually taken back to the stable and another animal substituted. By a singular coincidence the mare has always been known by the name of Topsy.

But this is not the end of Topsy's performances. Shortly after this occurrence, a young Republican wanted a horse for a short tour around the city, and the same mare being given to him, she started off kindly, without any show of repugnance. But, upon her return, being delivered to a Custom house officer, who desired to follow in the track of the ex-President to the doctor's farm, she again stubbornly refused to go, but made not the least objection to the Republican, who once more tried her temper. Topsy's sagacity is now established beyond all question. The Lady Jane Charmer is the name of the animal which considered it honour enough to be driven by ex-President Pierce.—*Salem (Mass.) Register.*

THE LIBERATOR.—We welcome this straightforward and uncompromising paper. Wm. L. Garrison has outlived a vast amount of prejudice, slander and obliquy, and by his undeviating course, has won for himself honour and distinction among all who rightly understand him. He is a man of the strictest integrity and honour, and there are, we believe, few men whose personal and private character will bear such a thorough examination. He is now respected and listened to with attention in the very city where, a few years ago, he was dragged through the streets with a halter around his neck by pro-slavery ruffians who intended to hang him.

*The Liberator* is one of the few papers that fearlessly publishes both sides. Its "Refuge of Oppression" contains, sometimes, the most violent abuse, for which the pro-slavery press is chiefly remarkable, copied from the various "democratic" journals, North and South. The vilest calumnies on the character of Mr. Garrison are thus frequently reproduced in his own paper, unaccompanied by remark. Such is his confidence in the truth of his position.

Without following Mr. Garrison into his wholesale condemnation of the Constitution, we cannot but admire his earnest devotion to the cause of emancipation, and his gradual and steady triumph over the obloquy showered upon him so unjustly by a corrupt and venal press.—*Ottawa (Mich.) Clarion.*

WHAT COLOURED MEN ARE DOING IN CANADA.—While a few disaffected individuals among our coloured brethren, in one or two little country towns, self-styled the coloured people of Canada, are "fretting and fuming," the people—"the sure enough people"—are busy at work, honestly trying to support themselves by day labour, trades, "turning a penny in trade," or farming. Our farmers are planting, clearing, tending crop, sympathizing with distress at home and praying for the slave in chains, and God's blessing upon the poor. The Raleigh Plains are being settled by earnest men, industry keeps up a musical buzzing throughout the country, and in town the working bees are preparing to store away. Men and women are gardening and planning who never dreamed of the necessity before, all seeming intent upon keeping out the unwelcome intrusions of two formidable enemies, a cold winter and superannuated beggars.

Last winter we were blest with "revivals," among black and white, which are good enough in their place, but very little if any thing else, with no abatement of intolerance, ignorance, mendicancy, mendacity, nor any other of the evils that should, would and will flee, when the right spirit is abroad. Taking more forethought, already two new singing schools are open under Messrs. Johnson and Day, and we may safely predict some stirring lectures and other literary efforts to alternate with the other wintry meetings, and thereby improve the head and heart, as well as the heels of the community.—M. A. S. C.—*Provincial Freeman.*

BENEDICT ARNOLD'S SILVER WATCH.—Benedict Arnold's name will go down to posterity, coupled with curses; but for all that, he was as brave a soldier as ever wore a sword. He had as much military genius as any officer in our revolution. He led the 2d company of Governor Foot's Guards to Bunker Hill; he led the expedition up the Kennebec, through the trackless wilderness, co-operating with Montgomery in his attack on Quebec; he fought like a madman, but an inspired madman, with method in his madness, at the battle of Saratoga. He was the idol of the army, till he fell, like Lucifer, the son of the morning, with something of the ruined archangel still in his demeanour, and with something of Milton's Satan still to be traced in his career. The fate of Arnold has been brought to mind by a silver watch, a regular old-fashioned "bull's-eye," which now lies upon our table, and was the companion of Arnold in his military career. It is presented to the Connecticut Historical Society by the Rev. L. Smith Hobart of Hudson, Michigan, and from the manner in which it came into Mr. Hobart's hands, we have no doubt of the accuracy of the accompanying statement. He says:

"This watch was the property of Benedict Arnold. It was presented by him to Jeremiah Atwater, who, in the Revolutionary war, was killed at Danbury, Conn. The watch then became the property of his wife Eunice. She afterwards married John Goodrich, of New Haven, and was the mother of Andrew T. Goodrich, who for many years was a bookseller and publisher in New York city. This watch came into the possession of A. T. Goodrich from his parents, and was left by him, at his death, with his son-in-law, the Rev. L. Smith Hobart, of Michigan, by whom it is presented to the Connecticut Historical Society."—*Hartford Courant, Aug.* 1.

DEATH OF THE LAST SLAVE IN THE STATE OF NEW YORK.—Margaret Pine, a slave belonging to the family of Wynant Van Zandt, deceased, formerly of Little Neck, L. I., departed this life on the 4th inst., aged 79 years. She was born in Westchester County, in the year 1778. She was presented to Mr. Van Zandt by his father, in her comparative infancy. She remained in the family until the year 1813, at which period, she not being willing to remain in the country, Mr. Van Zandt gave her a release to the following effect:

"The bearer, Margaret Pine, is my servant. She has lived in my family from her infancy. She is sober, honest and faithful, but averse to living in the country. She has my permission to go to New York, for the purpose of going out to service, and to receive her wages until this permission is revoked by me, of which due notice will be given to any person or persons in whose employ she may be. I further declare that it is my wish, and I am now willing to manumit her according to law.

"Given under my hand at Little Neck Farm, this 16th day of September, 1813. WYNANT VAN ZANDT.

"To all whom it may concern."

She had acted in the capacity of nurse to the whole family of sons, there having been eleven of them, and six of whom are now living, the eldest being 69 years of age. It is a singular fact that, having so many children, Mrs. Van Zandt never had a daughter. Margaret refused to be manumitted. She told her master when he proposed to do so, that he had her services for the best part of her life, and that she wished him to take care of her as long as she lived, and he willingly consented.

Dr. Charles A. Van Zandt, of our city, superintended the whole arrangements of the funeral, and buried her in his family burial ground at Greenwood. As the Doctor says, she had a black skin but a pure soul. When she was asked if she would have a physician, she replied no, that Jesus was her physician. She was also asked if she had any particular place that she wished her body to be placed; she replied no, it was but little consequence about the body if the soul was safe; said she was tired of travelling, and if it was the will of her heavenly Master to take her home, she was ready and willing to go. She lived like a sincere Christian, and died like one, cheerful and without a struggle to the last.—*Brooklyn Star.*

SLAVE-CATCHERS IN CANADA.—Yesterday two Southerners, viz: John W. Wells, Lynchburg, Va., and T. G. James, Nashville, Tenn., as written upon the hotel register book, arrived at Chatham and put up at Mr. Pritchard's Royal Exchange. The object of the visit of these personages was to recover the body of a smart colored lad named Joseph Alexander, aged about 20. As soon as this fact became known, a large party of coloured persons, among whom was the identical Joe, well dressed from top to toe, assembled in front of the hotel, but nothing disorderly occurred. In conversation with Mr. James, who professed to own the boy, we were told that Joe escaped from him for Canada some time in May last—that he was a "good boy," but almost too "big and saucy." The master told us that he had "never whipped Joe" but once, and then because he got drunk and impudent, and allowed a span of horses to run away and break a carriage all to smash, when, said James, "I did take a strap and whip him right smart, but it was nothing more than he deserved." Joe recognized his old master, and asked him, quizzingly, when he was going to leave Chatham. James told him "at noon." Joe said, "I'll be at the depot, and go on with you."

We learned that James is Wells's uncle, and that both are extensive slave dealers in New Orleans, their "pen" being in the rear of the famous St. Charles Hotel. The firm of James & Co. is said to be worth upward of $3,000,000, and the "pen" is one of the largest in the Union, containing for sale, on an average, about five hundred negroes—good, bad and indifferent. Agents of James for the buying of slaves are employed in all the Southern States. Before leaving Chatham, James offered "Joe" $100 if he would go down to Windsor; but the latter informed us that he had rather not go with the old man's company, especially out of a crowd; for, says Joe, "I am positive, from what I know of him, that as soon as he got me out he would shoot me dead and then leave me, for he would as soon shoot a man as a black squirrel, and a white man as a black man; and his nephew is just like him."—*Chatham (Canada) Planet, Aug.* 5.

### AMERICAN ANTI-SLAVERY SOCIETY.

*Receipts for The Standard, from July* 1 *to August* 1.

| | | | |
|---|---|---|---|
| 939 | Miss Sarah A. Allen, Boston, | Mass. | $2 00 |
| 936 | Joseph B. Congden, New Bedford, | " | 4 00 |
| 936 | Mrs. Chas. Goddard, Winchester, | " | 2 00 |
| 937 | Rev. Samuel May, Jr., Leicester, | " | 2 00 |
| 908 | Laura Flint, | " | 2 00 |
| 886 | Smith Gray, Walpole, | " | 2 00 |
| 884 | Bourne Spooner, Plymouth, | " | 2 00 |
| 892 | Horatio N. Spooner, | " | 2 32 |
| 901 | G. W. Simonds, E. Lexington, | " | 1 00 |
| 889 | John Gardner, Boston, | " | 4 00 |
| 932 | J. P. Pope, Fall River, | " | 1 00 |
| 913 | Geo. E. Willard, Uxbridge, | " | 10 00 |
| 886 | Samuel P. Andrews, Salem, | " | 2 00 |
| 886 | Wm. Northey, Esq., | " |

# Miscellaneous Department.

For The National Anti Slavery Standard.

## A THANKS-OFFERING.

'Tis only thanks to Thee we render,
Our Father, Lord divine!
Who dost all clouds of darkness sunder,
That Thy true sun may shine.

Our thanks seem but a feeble offering
When offered, God! to Thee!
But come they from the soul's deep fountains,
They will accepted be.

For art Thou not, in word, a Giver?
Thy best, thy noblest name!
And is not from each weak receiver
A grateful heart thy claim?

Then, if our hearts we offer Thee—
Our deeds unto a brother—
Will not our true thank-offerings be
Sweeter than any other?

Praise, honour, glory, from vain man,
Thy most imperfect creature—
What are they all, when Thou canst scan
Of every soul each feature?

Therefore, warm thanks to Thee we render,
Our Father! Lord divine!
Who dost all clouds of darkness sunder
That Thy true light may shine!

Milnsy, May 4, 1857. A. P. C.

## LEDRU ROLLIN AND LOUIS NAPOLEON.

To the Editor — *Sir:* Decidedly the late signal victory of the Democratic party in Paris has disturbed Mr. Bonaparte's mind, and is about throwing him into enormities.

His thoughts are troubled by fright and terror. Yesterday the ghost had name. Beranger, whose glorious remains he would have escorted to their resting-place by an army of 30,000 men, each soldier carrying sixty cartridges and provisions for a three days' campaign, and directed by this ferocious order: "On them, they are barbarians" (*sus aux barbares*); let them be crushed, as they were on the 2d of December, 1851! And who were those barbarians? The 250,000 Republican electors of Paris?

To-day it is by means of a dark and appalling plot he strives to terrify public opinion, and, with that well-known obstinacy of his, he takes up again the scheme he had imagined four months ago, when he despatched toward me an *agent provocateur*, whom I had to expose to public shame and confusion.

Thus, as it might have been the case under the tyrants of Greece and Rome, my name is placed upon a list of proscription, without, I emphatically affirm it, my ever having known or seen any of the so-called conspirators in the hands of Mr. Bonaparte, without my having, directly or indirectly, communicated with either of them in any way whatever. This I state as a fact—an undeniable fact. But what of that! The active share I took in the last elections was quite sufficient to instil in Mr. Bonaparte's mind an increased dose of hatred, and a burning wish to satisfy his spite and vengeance at my expense.

Before any regular and free tribunal, I solemnly swear, his public accuser, deprived not only of all evidence, but even of the slightest admission or shade of probability, would not dare to face me.

A regular tribunal! That, of a certainty, is not what Mr. Bonaparte is in search of; while, on the other side, before a mock court of justice, where the absent accused is tried without knowing anything of the proceedings, depositions of witnesses, aye, of the very indictment brought in against him, where there is neither jury nor defence—if ever we were charged with having pocketed the steeple of Notre Dame or Westminster Abbey, he would helplessly and unavoidably be convicted for the only reason of being absent and a *contumace*. Such are, by a rest of barbarity, the dispositions of the imperial code, vastly different, in this respect, from the English law.

Thus Mr. Bonaparte would be the sole winner, and his scheme is obvious. It runs to the following effect: "Being already convicted for life, in vain would you, by your presence, conjure a second condemnation; when I get hold of you, your doom is sealed, and nothing shall save you from rottening in my dungeons."

A contrivance of that kind would be most convenient. It would be sufficient to find, in France, three of those Judges who, after having indicted Mr. Bonaparte for the crime of high treason, degraded themselves to becoming his *seides*—and, abroad, a government cowardly enough to execute their commands, in order to banish from the earth the last resting-place, the last asylum open to political exiles. Civilization itself would henceforth become a subject of regret and a bane, for, under the sway of the Greek and Roman tyrants of old, a few corners of safe concealment in fastnesses and wildernesses were at least left to honest patriots.

In the same measure as extraditing in matters of ordinary crimes stands in conformity with common law, and desirous to be hailed as a blessing of peace and enlightenment, so extradition, applied to political offences, would be a stain upon civilization and a scourge to humanity. The nation capable of granting it for the sake of whatever earthly considerations or momentary expediency would infallibly lower itself to the last stage of ignominy.

But there is no question of politics, I am told, but of murder.

Of murder? Indeed? Where, then, was murder committed? Where was it ever attempted? The accusation itself dares not utter the word of a "commencement of execution." What they talk of is a plot, a conspiracy (*complot*), a different thing altogether, since the most draconical law has embodied the principle that, as long as no real attempt is made, the conspirators may have altered their mind. Besides, when you speak of a plot (complot), you necessarily name a political crime, the expression "complot," in French law, being only and exclusively applied to political matters. I defy the most acute of your imperial lawyers to quote a case, a single one, where it ever was used in a different sense.

Murder, you say? We have heard of many, indeed, but not in the present instance. I, for one, know of an attempt of murder, committed at Strasburg in 1836, by Mr. Bonaparte. Let him answer the question: Was he given up by Switzerland when he went there to shelter himself? Did unable and powerless Switzerland not prefer, on the contrary, rushing to arms rather than to abandone him?

I have a precise knowledge of another attempt of murder, committed by the same Mr. Bonaparre, at Boulogne, in 1840. Well, then was the fugitive from Ham, the guest of England, surrepdered to the French Government; nay, was he at least expelled from the British soil at the urgent and reiterated request of Louis Philippe, then in close and cordial alliance with this country? Those were attempts of murder of undeniable reality, the last of them, at least, duly and fully established before a tribunal, judging not in the absence, but under the very eyes of the accused—murders by which Mr. Bonaparte was preluding to and imitating the deliberate violation of a sworn constitution, the wholesale butcheries and massacres on the boulevards, on the 4th of December, the proscription of a hundred thousand families—all of them crimes for which *The Times* has gratified him with the names of "*perjurer*," "*butcher*," and "*assassin*"; while, on the other hand, in the present circumstance, let it be borne in mind, the accuser himself does not go so far as even to allude to a commencement of action.

"Still, at any rate, no government granting hospitality to exiles can possibly allow them to conspire upon its territory and involve it in war with a friendly power."

Undoubtedly not. But there is no need of doing so. It is to the credit of the law of this country to have, in its wisdom, provided for every emergency, and armed government with the necessary powers of prosecuting the culprits before the English courts of justice. A memorable instance is on record from the times of the first Bonaparte. Moreover, in the sitting of the House of Peers of the 4th of May, 1853, the most eminent statesmen and lawyers—Lords Lyndhurst, Brougham, Aberdeen, and the Lord Chancellor—have urgently expounded and corroborated the constitutional principles, under the shelter of which there is no necessity of recurring either to extradition or even to an alien bill, but merely to apply to foreigners the common law of England.

In conclusion, the pretended plot being affirmed to have originated in London—if at all, in consequence of it, I were to be comprised in a prosecution—it is that common law I do invoke; to it I do appeal. In return to the hospitality given to me by Great Britain, these eight years, I feel in duty bound openly to meet justice and to enlighten its conscience. I myself, then, ask for a trial before an English tribunal and jury. There, at all events, something more will be required than an inveterate hatred; there, I feel sure, I shall meet with every guarantee of a fair, an unbiassed and independent trial. A British court of justice, a native jury to judge me with the serenity and uprightness of freemen, England owes to herself even more than to me. For should England submit to execute, without verification—let me not term it a judgment; I already said it: no such thing any more, in political matters, in France, but—a decree of spite and revenge, England would not hit me, since, by making a martyr of me, she would yet afford me an opportunity of serving the cause I have been defending my whole life, England would wound herself; herself alone she would cover with opprobriums before history.

No ambiguity then: the French Government, by using the word "complot," have themselves acknowledged that they rest their accusation upon a political fact, an exclusively political fact, since the word complot has, in the French judicial language, no other meaning.

The question, therefore, is one of political extradition, the bearing of which is not confined within the narrow bounds of individual or even national interest, lofty though they may be, but a question which involves the highest principles of liberty, justice, morality and humane conscience.

London, July 25. Ledru Rollin.

## A PICTURE.

"The subject is a simple north-country village, on the shore of Morecambe Bay; not in the common sense a picturesque village: there are no pretty bow-windows, or red roofs, or rocky steps of entrance to the rustic doors, or quaint gables; nothing but a single street of thatched and chiefly clay-built cottages, ranged in a somewhat monotonous line, the roofs so green with moss that at first we hardly discern the houses from the fields and trees. The village street is closed at the end by a wooden gate, indicating the little traffic there is on the road through it, and giving it something the look of a large farmstead, in which a right of way lies through the yard. The road which leads to this gate is full of ruts, and winds down a bad bit of hill between two broken banks of moor ground, succeeding immediately to the few enclosures which surround the village: they can hardly be called gardens: but a decayed fragment or two of fencing fill the gaps in the bank; and the clothes-line, with some clothes on it, striped blue and red, and a smock-frock, is stretched between the trunks of some stunted willows; a *very* small haystack and pigsty being seen at the back of the cottage beyond. An empty, two-wheeled, lumbering cart, drawn by a pair of horses with large wooden collars, the driver sitting lazily in the sun, sideways on the leader, is going slowly home along the rough road, it being about country dinner-time. At the end of the village there is a better house, with three chimneys and a dormer window in its roof, and the roof is of stone shingle instead of thatch, but very rough. This house is no doubt the clergyman's: there is some smoke from one of its chimneys, none from any other in the village; this smoke is from the lowest chimney at the back, evidently that of the kitchen, and it is rather thick, the fire not having been long lighted. A few hundred yards from the clergyman's house, nearer the shore, is the church, discernible from the cottages only by its low two-arched belfry, a little neater than one would expect in such a village; perhaps lately built by the Puseyite incumbent: and beyond the church, close to the sea, are two fragments of a border war-tower, standing on their circular mound, worn on its brow deep into edges and furrows by the feet of the village children. On the bank of moor, which forms the foreground, are a few cows, the carter's dog barking at a vixenish one: the milkmaid is feeding another, a gentle white one, which turns its head to her, expectant of a handful of fresh hay, which she has brought for it in her blue apron, fastened up round her waist; she stands with her pail on her head, evidently the village coquette, for she has a neat bodice, and pretty striped petticoat under the blue apron, and red stockings. Nearer us, the cow-herd, barefooted, stands on a piece of the limestone rock (for the ground is thistly and not pleasurable to bare feet); whether boy or girl we are not sure; it may be a boy, with a girl's worn-out bonnet on, or a girl with a pair of ragged trowsers on; probably the first, as the old bonnet is evidently useful to keep the sun out of our eyes when we are looking for strayed cows among the moorland hollows, and helps us at present to watch (holding the bonnet's edge down) the quarrel of the vixenish cow with the dog, which, leaning on our long stick, we allow to proceed without any interference. A little to the right the hay is being got in, of which the milkmaid has just taken her apronful to the white cow: but the hay is very thin, and cannot well be raked up because of the rocks; we must glean it like corn, hence the smallness of our stack behind the willows; and a woman is pressing a bundle of it hard together, kneeling against the rock's edge, to carry it safely to the hay-cart without dropping any. Beyond the village is a rocky hill, deep set with brush-wood, a square crag or two of limestone emerging here and there, with pleasant turf on their brows, heaved in russet and mossy mounds against the sky, which, clear and calm, and as golden as the moss, stretches down behind it toward the sea. A single cottage just shows its roof over the edge of the hill, looking seawards; perhaps one of the village shepherds is a sea-captain now, and may have built it there, that his mother may first see the sails of his ship whenever it runs into the bay. Then under the hill, and beyond the border tower, is the blue sea itself, the waves flowing in over the sand in long curved lines, slowly; shadows of cloud, and gleams of shallow water on white sand alternating—miles away; but no sail is visible, not one fisher-boat on the beach, not one dark speck on the quiet horizon. Beyond all are the Cumberland mountains, clear in the sun, with rosy light on all their crags. I should think the reader cannot but feel the kind of harmony there is in this composition; the entire purpose of the painter to give us the impression of wild, yet gentle, country life, monotonous as the succession of the noiseless waves, patient and enduring as the rocks; but peaceful and full of health and quiet hope, and sanctified by the pure mountain air and baptismal dew of heaven, falling softly between days of toil and nights of innocence."—*Ruskin.*

## NOBODY'S SONG.

[Swift (says the *Evening Post*, to whom they were sent) never wrote anything better in verse than the following lines, from an unknown correspondent.]

I.

I'm thinking just now of Nobody,
And all that Nobody's done,
For I've a passion for Nobody
That Nobody else would own;
I bear the name of Nobody,
For from Nobody I sprung;
And I sing the praise of Nobody,
As Nobody mine has sung.

II.

In life's young morning Nobody
To me was tender and dear;
And my cradle was rocked by Nobody,
And Nobody was ever near;
I was petted and praised by Nobody,
And Nobody brought me up;
And when I was hungry, Nobody
Gave me to dine or to sup.

III.

I went to school to Nobody,
And Nobody taught me to read;
I played in the street with Nobody,
And to Nobody ever gave heed;
I recounted my table to Nobody,
For Nobody was willing to hear;
And my heart it clung to Nobody,
And Nobody shed a tear.

IV.

And when I grew older, Nobody
Gave me a helping turn;
And by the good aid of Nobody
I began my living to earn;
And hence I courted Nobody,
And said Nobody's I'd be,
And asked to marry Nobody,
And Nobody married me.

V.

Thus I trudged along with Nobody,
And Nobody cheers my life,
And I have a love for Nobody
Which Nobody has for his wife.
So here's a health to Nobody,
For "Nobody's now in town,"
And I've a passion for Nobody
That Nobody else would own. Nobody.

## CAPITAL PUNISHMENT.

It is frightful to look back on the penal code of England, as it stood even in our own day. True, the laws were not of our own enacting, but those cruel laws were of our own retention. True, wholesale massacres did not occur as formerly, but even latterly executions were frequent enough to shock humanity, and for offences so disproportionable as to make it shudder. Many who are still alive might have exclaimed with Lord Coke, and justly, "What a lamentable case it was, indeed, to see so many Christian men and women strangled on that cursed tree of the gallows: insomuch that if in a large field a man might see together all the Christians that in one year, throughout England, came to an untimely and ignominious death, if there were any spark of grace or charity in him, it would make his heart to bleed with pity and compassion." Would this have been one whit less applicable within our own memories, when the Bank of England issued their £1 notes, and Mammon sacrificed his human hecatombs at the Old Bailey? Draco, the archon of Athens, who, about 2,500 years ago, proclaimed it as his opinion, that the "smallest crimes deserved death, and he could find no other punishment for the greatest," has come down to us as the very incarnation of cruelty. Every school-boy's heart throbs more quickly at his name. And so be it—let his time-dishonoured memory carry down with it, for centuries to come, an accumulating infamy. But still let us be just. Let even Draco have his due. The glorious ray of the gospel had not reached his mind, nor had its tones of charity ever touched his heart. It was heathen ignorance, and pagan ferocity, which dictated his code. Under Christianity, however, or rather in its despite, Draco has had his rivals; for, alas, in England, a kindred spirit animated our legislation. For the theft of an apple, Draco decreed death—so did we, for the theft of a pocket-handkerchief. Hanging was civilized, Christian England's universal panacea—her legislative specific. And this she generously imported into Ireland. "On one circuit," says Mr. O'Connell, "there were one hundred individuals tried before one judge; of these, ninety-eight were capitally convicted, and ninety-seven of them hanged."* We hanged for everything—for a shilling—for five shillings—for forty shillings—for five pounds—for cutting down a sapling! We hanged for a sheep—for a horse—for cattle—for coining—for forgery—even for witchcraft—for things that were, and things that could not be. Coke's "cursed tree of the gallows" was planted, and prospered in every county throughout the land; and "Christian men and women" swung on it, "thick as the leaves in Vallambrosa."

With the exception of witchcraft, this code continued down even to our day. For that imaginary and parliamentary offence, one contribution to the "cursed tree" was an offering of two old women,† by Sir Matthew Hale, the good, and wise, and learned lord chief-justice. And all this he unquestionably was; yet he hanged the poor old women notwithstanding. What a lesson ought this to teach! If wisdom, and worth, and learning, such as our judgment-seat has seldom seen combined, could, under a delusive sense of duty, perpetrate an outrage such as this, so revolting to common-sense, so fatal, and so remediless, how careful ought we to be to withhold such a power from a tribunal, so fallible even when most perfect!

Some of our punishments, too, seem to have been the invention, not of human beings, but of fiends. Take that for high treason. In Captain Walcott's case, a convict for the Rye House Plot, his heir brought a writ of error, after his father's execution, and the judgment was reversed by the King's Bench; which reversal was affirmed by the House of Lords, because the judgment had omitted to say that *the bowels of the prisoner should be taken out and burned before his eyes, while he was yet alive!!*—*Charles Phillip's Vacation Thoughts.*

* Speech in Rex v. Magee, p. 106.

† The names of these poor creatures, both widows, were Amy Duny and Rose Callender; they died protesting their innocence, as they well might. This happened at Bury St. Edmund's.

## TO MY WIFE.

Come to me, dearest—I'm lonely without thee—
Day time and night time I'm thinking about thee;
Night time and day time in dreams I behold thee—
Unwelcome the waking which ceases to fold thee;
Come to me, darling, my sorrows to lighten,
Come in thy beauty to bless and to brighten,
Come in thy womanhood, meekly and lowly,
Come in thy lovingness, queenly and holy!

Swallows will flit round the desolate ruin,
Telling of Spring, and its joyous renewing;
And thoughts of thy love, and its manifold treasure,
Are circling; my heart with a promise of pleasure.
O Spring of my Spirit! O May of my bosom!
Shine out on my soul till it bourgeon and blossom;
The waste of my life has a rose-root within it,
And thy fondness alone to the sunshine can win it.

Figure that moves like a song through the even—
Features lit up by a reflex of Heaven—
Smiles coming seldom, but childlike and simple,
And opening their eyes from the heart of a dimple—
O, thanks to the Saviour, that even by seeming
Is left to the exile to brighten his dreaming.

You have been glad when you knew I was gladdened;
Dear, are you sad now, to hear I am saddened?
Our hearts ever answer in tune and in time, love,
As octave to octave, and rhyme unto rhyme, love.
I cannot weep but your tears will be flowing;
You cannot smile but my cheek will be glowing—
I would not die without you at my side, love,
You will not linger when I will have died, love.

Come to me, dear, ere I die of my sorrow;
Rise on my gloom like the sun of to-morrow,
Strong, swift and fond as the words which I speak, love,
With a song on your lip and a smile on your cheek, love;
Come, for my heart in your absence is weary—
Haste, for my spirit is sickened and dreary;
Come to the arms which alone should caress thee,
Come to the heart which is throbbing to press thee.

—*N. O. paper.*

## ENGLISH BIBLE TRANSLATIONS.

The following list of the different versions of the English Scriptures, is extracted from the Encyclopædia of Religious Knowledge:

Wickliffe's Bible.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries.

Tyndale's Bible.—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

Matthew's Bible.—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VIII., in 1537, and was printed at Hamburgh, under the borrowed name of Thomas Matthews, whence it was called Matthew's Bible.

Cranmer's Bible.—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton of the largest volume, and published in 1540. After being adopted, suppressed and restored under successive reigns, a new edition was brought out in 1562.

The Geneva Bible.—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham and Knox, made a new translation, which was printed there in 1560. The New Testament, however, had been printed in 1557. Hence, it was called the Geneva Bible. It was much valued by the Puritan party. In this version, the first distinction in verses was made. It went through some twenty editions.

The Bishop's Bible.—Archbishop Parker engaged bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible, and commonly the Bishop's Bible. In 1589 it was published in octavo, in small, but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

Matthew Parker's Bible.—The Bishop's Bible underwent some corrections, and was printed in large folio in 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

The Douay Bible.—The New Testament was brought out by the Roman Catholics in 1584, and called the Rhemish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610, the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

King James's Bible.—The version now in use was brought out by King James's authority in 1611. Fifty-four learned men were employed to accomplish the work of revising it. From death or other cause, seven of them failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to those divisions. They entered upon their task in 1607. After some three or four years of diligent labour, the whole was completed. This version was generally adopted, and the other versions fell into disuse. It was continued in use for nearly two hundred years.

## TREES AND THEIR USES.

The value of the forest tree is beginning to be appreciated not only in a physical but economical point of view, and each new treatise serving to show the necessity which exists for preserving and cultivating trees, is to be welcomed as a contribution to the public weal. An article on this subject in the July number of the *North American Review* is calculated to disseminate much wholesome truth bearing on the subject. Already the rapid destruction of the forest has been in a measure arrested, partly in consideration of the prospective wants of the railroad and ship-builder, and the process of restoration has been commenced, by replanting many acres with young trees. After speaking of trees as an ornament and the many classical memories which they serve to perpetuate, as the "rugged yew trees" where Gray lies buried—to "Milton's mulberry" and the "Avon willows"—the reviewer speaks of trees as productive property, as follows:

"It can be demonstrated that the best use for the larger part of the cleared land of New England would be to plant forest trees upon it. There is, except in the rich gardens close around the cities, no land so profitable, no land which pays so good an interest on its cost, as wood land. In some parts of Massachusetts a man who owns a hundred acres of pasture is little better than a bankrupt, while he who owns a hundred acres of forest is independently rich. The first must pay taxes on what does not pay for its culture, while the second can cut off enough to meet the annual interest, yet have more at the end than at the beginning. We once heard an eccentric genius maintain that his wood land, about fifty acres in all, though he had bought it, and paid for it a good round sum, some thirty years before, had in reality never cost him a cent, 'for,' said he, 'I have cut off wood enough to pay not only the original outlay, but to meet all the worth of the money at compound interest, and to cover all the charges, and now I have more wood than I found there at the beginning.' It was a rational logic enough.

"We are confident that, at the present prices of timber and fuel, the profits of wood-land to our New England farmers are at least three times as great as the profits of the land which they cultivate with so much labour. The experiment of planting locusts on Long Island has proved that lands, before considered valueless, may become the most precious possession of their owners. Thousands of acres now lying waste might, with very small outlay, be made to yield very great returns. The length of time that must pass before the profit of the artificial forests can be tested, undoubtedly deters many from planting them. Very few men like to make an investment of which the returns begin to come only after twenty or thirty years. But every man knows that whatever raises the value of his land is as sure profit as that which actually puts cash into his pocket. There seems to be less promise in an acre of young locusts than in an acre of thriving turnips; but in twenty years the value of all the annual turnips will not begin to reach the value of the trees. The longer the planter is willing to wait, the greater will be his ratio of gain."

It is recommended that on every farm of respectable size there should be a season for the annual planting of trees. Unlike other crops, they enrich rather than impoverish the soil. Moreover, trees preserve the snow (the "poor man's manure"), and by breaking the wind, secure a more even covering of snow to the ground. The sudden alternations of freshets and drought are also prevented.

"The French Government which has done more than any other in the cultivation of forests rather favours this theory, and encourages the separation of kinds, where large returns are expected. In the Department of Landes it has chiefly replanted *pines*; on the slopes of the Pyrennes the *box* is the favourite variety; while in Britany and Normandy the *linden* abounds.

"In Scotland the *larch* has been most extensively cultivated, and more than ten thousand acres, with more than fourteen millions of trees, were planted in less than a century, by the single family of Athol. This example has been copied in other parts of Europe, and one is often surprised to find, in secluded places, like the region of the Tegernsee, in Southern Bavaria, beautiful artificial forests of larches. In Greece, the prepossession seems to have been for plain-trees, and on the hills of Laconia a recent traveller, M. About, has remarked the wanton and wasteful destruction of these noble monuments of the Turkish dominion."

The writer says: "If the rate of disappearance goes on for the next half century as it has for the last, the child is now living who will see the soil of New England everywhere as bare as the soil of Attica, and its noble rivers shrunken in Summer, like Achelous and Cephissus, to shallow brooks."

# Gleanings from Foreign Publications.

The Life and remains of Douglas Jerrold is announced in London, by his son, W. Blanchard Jerrold, who succeeds him in the editorship of *Lloyd's Weekly Newspaper.*

——Porpoise Skin for Boots.—At a recent industrial exhibition of one of the London Societies, among other novelties was some curried leather from the skin of the porpoise. A report says that "it seems to possess the essential requisite of toughness and softness, and has been considered superior to the skin of land animals; the price is the same as that of the best calf-skin, but a sample pair of boots shown is stated to have worn out several soles."

——Louis XIV. was so scrupulously polite towards women that he would not pass the lowest female servant in his palace without lifting his plumed hat. The multitude of courtiers followed the fashion thus royally set; and women became an object of adoration. But this mere empty fashion lacked the Christian and chivalrous sentiment; and the very Knights of the Holy Ghost were ever ready to degrade the fair object which they professed to worship.

——A Royal Hairdresser.—Mr. Isodore, the Queen's *coiffeur*, who receives £2,000 a year for dressing her Majesty's hair twice a day, had gone to London in the morning, meaning to return to Windsor in time for toilette, but on arriving at the station was just five minutes too late and saw the train depart without him. His horror was great, as he knew his want of punctuality would deprive him of his place; so he was obliged to take a special train; and the establishment, feeling the importance of his business, put on extra steam, and whisked him the eighteen miles in eighteen minutes for £18.—*Raikes's Journal.*

——Science among the Japanese.—M. Von Siebold, the distinguished scientific author, states that the knowledge of the natural sciences amongst the Japanese is much more extensive and profound than is generally supposed. They possess a great many learned treatises thereupon, and an admirable geological map of their island by Buntejo. They are well acquainted with the systems of European naturalists, and have translations of the more important of their works. They have also a botanical dictionary, in which an account is given of not fewer than 5,300 objects, and is embellished with numerous fine engravings.

——New Anecdote of Rogers, the Poet.—We have heard a good story of Rogers, the lately deceased poet banker of England, not before published, we believe. In the latter years of his life, his memory became weak and defective, although, by one of those freaks which govern memories, it would recall circumstances which occurred years ago with distinctness, only that the past appeared to his "mind's eye" like the present. Not long before his death he had a long and pleasant interview with an American publisher, in the course of which Rogers said: "You are a bookseller, I believe, Mr. X.; and there is a clever American author, some of whose works I have read with great interest; his name is Mr. Alexander Hamilton. If he should publish any new volumes, I wish you would send me a copy."

——Here is an incident of village justice in Sweden: A Dalecarlian maiden returned in the Autumn from the usual Summer's labour in the capital, and was observed to have a gold ring on her finger. A circumstance so remarkable attracted the attention of the peasants; she was questioned, and replied that it had been given her by a gentleman with whom she was working. The people doubted, and finally she was brought before the village council, which, after an examination, decided that she should be kept confined by her father, and whipped every day until she should confess. The father carried out the sentence, and at length she confessed that she had stolen it from this gentleman. The ring was at once sent back to the owner, with the message that the girl would be prosecuted if he desired, but, for the good fame of Dalecarlia, they hoped he would drop it, which of course he did.

——New Version of a Psalm.—The following incident is said to have occurred in the parish church of Bradford, England, during a special service, on the occasion of a visit from the Bishop of the Diocese:

The clerk, before the sermon, gave out the psalm in broad Wiltshire dialect, namely: "Let us zing to the praayze an' glawry o' God, three vusses o' the hundred an' vourteen zaam—a varsion 'specially 'dapted to the casion, by myself:

"Why hop ye zo, ye little hills,
An' what var de'e skip?
Is it 'cas you'm proud to see
His grace the Lard Biship?

"Why skip ye zo, ye little hills,
An' what var de'e hop?
Is it 'cas to preach to we
Is com'd the Lard Bishop?

"Eese—he is com'd to preach to we,
Then let us aul strick up,
A' zing a glawrious song of praayze,
An' bless the Lard Bishup!"

——Mr. Ruskin gives the following advice to artists: "Never force yourself to admire anything when you are not in the humour; but never force yourself away from what you feel to be lovely, in search of anything better; and gradually the deeper scenes of the natural world will unfold themselves to you in still-increasing fulness of passionate power; and your difficulty will be no more to seek or to compose subjects, but only to choose one from among the multitude of melodious thoughts with which you will be haunted, thoughts which will of course be noble or original in proportion to your own depth of character and general power of mind; for it is not so much by the consideration you give to any single drawing, as by the precious discipline of your powers of thought, that the character of your composition will be determined. Simplicity of life will make you sensitive to the refinement and modesty of scenery just as inordinate excitement and pomp of daily life will make you enjoy colours and affected forms."

——African Immigration.—A deputation of gentlemen waited upon Lord Palmerston on Wednesday at Cambridge-house, for the purpose of presenting a memorial from the committee of the British and Foreign Anti-Slavery Society on the subject of African immigration to the West Indies. The deputation consisted of the following persons: J. I. Briscoe, Esq., M.P., the Rev. Dr. Carlile, and the Revs. H. Richards, W. Owen, and J. Phillips; Messrs. T. H. Gladstone, W. Ferguson, C. W. Gregory, L. A. Gregory, S. Bourne, W. Miles, S. Cooper, R. Forster, S. Sturge, and L. A. Chamerovzow. His lordship received the deputation with his usual courtesy, and listened attentively to the memorial and to the statements made in support of it, after which he entered at some length upon the various points that had been touched upon, assuring the deputation that her Majesty's Government was quite alive to the serious danger of an immigration from Africa degenerating into a new kind of slave trade, and that no scheme would be sanctioned which was likely to lead to such an evil.

——Dickens as an Actor.—The London *Athenæum* in a notice of the performance of Mr. Wilkie Collins's play of "The Frozen Deep," for the benefit of the family of Douglas Jerrold, thus refers to Mr. Dickens:

"We have said that Mr. Dickens was an adequate representative of the principal character. He was more. He proved himself to be a great actor. Indeed, his acting might teach professionals much that they are wilfully ignorant of; and, therefore, perhaps, will never learn, whatever their opportunities of being taught. Mr. Dickens depended upon truth of detail, not vehemence of manner—on pathetic reflections, not violent emphasis—and, in consequence, the intelligence of genius broke through the conventions of the actor, and presented the spectator with an original delineation that was superior to criticism. We have to bestow a word of commendation on Mr. Mark Lemon's genial and well-natured representation of Lieut. Clayford, who, by his social and other ingenuous qualities, prevails so far with the revengeful man as to gain his confidence."

——The Irishman's Only Good Deed.—A "rale hard sinner," a native of the emerald Isle, went to confession the other day, to his parish priest, and so shocked the clergyman with a recital of his sins, that he exclaimed, "My son, did you ever do a good deed in your life?" "I did," said Pat; "I convarted a Jew once." "How was that?" inquired the confessor. "You see," said Pat, "the long-nosed-pork-ating-murthering blaggard fell overboard, and I put after his carcase in a bote. I eazed him by the top-knot just as he was going down the second time, and pulled his head above the shurface, and, says I, 'If I save you will you be a Christian?' I won't,' says he; and with that I deposited his head about three feet unther again; pulled him up once more, and put the question anew, 'Will you be a Christian?' to which he again answered 'No,' gruffly. I gave him another dip, and brought him up, puffing like a porpoise. 'Will you be a Christian now?' said I. 'Y-e-s,' said he, and his teeth were chattering for all the world like a monkey that had burnt his toes. 'Well,' says I, 'you are now convarted, and you'd better die in the faith'; and so saying, I held him unther until his spirit had departed." It is difficult to learn what view the priest took of this matter.

——Eccentric Preachers.—In the fourteenth, fifteenth and sixteenth centuries, a set of these men existed; and the class alluded to are but poor imitators of their simple predecessors, who adapted their rude eloquence to their hearers. The quaintness of some of the modern school is quite out of place in a majority of instances, and at variance with the reverence usually felt in a place of worship. One of the old school, Oliver Maillard, who lived and preached in 1502, is said to have been amongst the most remarkable. We remember a singular address to the ladies of his congregation, in which he charges to their love of dress a great proportion of the sins of the whole community. Michael Menot, who died in 1518, belonged to the same class. Bishop Latimer was accustomed to use strange phrases in his sermons; and the celebrated Father Andrin (well described by the author of "Guerre des Auteurs Anciens et Modernes") used of "Guerre des Auteurs Anciens et Modernes") used of "Guerre des Auteurs Anciens et Modernes") used